



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES



3 3433 08244429 4



*The Admiral Franklin Hanford  
Collection in  
The New York Public Library  
· 1929 ·*

Handwritten signature or scribble at the bottom of the page.





1

7  
Sol. E. J. Fiskeford  
Book

Washington Library



Handwritten text, possibly a signature or name, appearing in the upper right section of the page.

Handwritten text, possibly a signature or name, appearing in the lower right section of the page.



## THE FAMILY GODS OF POMARI



THESE WERE THY GODS, OH OTAHEITE!

See Appendix, No. 1.

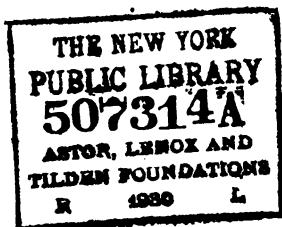
THE  
**SOUTH SEA ISLANDER;**  
CONTAINING  
MANY INTERESTING FACTS  
RELATIVE TO THE  
FORMER AND PRESENT STATE OF SOCIETY  
IN THE  
**ISLAND OF OTAHEITE:**  
WITH SOME  
REMARKS ON THE BEST MODE  
OF  
CIVILIZING THE HEATHEN.

L.C.

NEW-YORK:  
PUBLISHED BY W. B. GILLEY, No. 92 BROADWAY.  
J. SEYMOUR, PRINTER.

1829.

47



*Southern District of New-York, ss.*

**BE IT REMEMBERED**, That on the eighth day of January, in the forty-fourth year of the Independence of the United States of America, Jonathan Seymour, of the said District, hath deposited in this Office the title of a Book, the right whereof he claims as proprietor, in the words following, to wit;

“ The South Sea Islander, containing many interesting facts relative to the former and present state of society in the Island of Otaheite : with some Remarks on the best mode of civilizing the Heathen.”

In conformity to the Act of the Congress of the United States, entitled “An Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the time therein mentioned.” And also to an Act, entitled “an Act supplementary to an Act, entitled An Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.”

**GILBERT LIVINGSTON THOMPSON,**  
Clerk of the Southern District of New-York.

NEW YORK  
JAN 10 1930  
CLERK

## INTRODUCTION.



Of all the interesting subjects that have exercised the minds, and engaged the hearts, of the successive generations which have passed through life, perhaps that of civilizing the heathen has been one of the most prominent, as well as the most perplexing. It is so at this day; no duty appears more imperative than to inform and to discipline the uncultivated mind, and by introducing the courtesies of civilization, to eradicate the cruel and disgusting habits of savage life.

He who engages in the arduous undertaking, is honoured as an apostle and a philanthropist; and the feeblest effort at throwing light on the path of such a friend to the human race, will be received with approbation and indulgence by every feeling mind. In an age like the present, full of virtuous enterprise in the cause of humanity, the test of experience may be more safely and more clearly relied upon, than probably in any former age. We do not find that the mere introduction of letters, and agricultural knowledge, has had the desired effect. Early habits, rooted prejudices, national feelings, and not unfrequently the licentiousness of those who professed to teach civilization, have opposed barriers too strong for reason and persua-

sion to remove. In a nation of savages, many may be reformed, whilst the majority remain unaffected. Rare are the opportunities afforded to an attentive observer, for forming a correct estimate of the full effect of any system of reformation in a whole nation or country. In every society there will be found certain individuals, acting at times under the influence of some generous feelings ; but to meet with a whole community, manifesting a consistency of conduct, springing from principles always operative, virtuous, and permanent ; and those principles inculcated upon them by men, who, from love of virtue, have patiently, steadily, for many years, and at the peril of their lives, remained with that community, teaching them, setting them a powerful example, and never leaving them until a society of Pagans, forsaking the brutalities of savage life, exhibit the mildness of Christianity itself, is to behold a change which exhilarates the human heart, and makes the astonished beholder involuntarily to exclaim, " this land that was desolate, is become like the garden of Eden !"

If we review the effects produced, and the impressions naturally made on heathen nations by their intercourse with civilized adventurers, denominated Christian, no such cheering picture as we have just drawn can be presented. America had her Cortes', her Pizarros ; Asia her many oppressors, and Africa, bleeding Africa, her ten thousand tormentors. The untutored inhabitants of many savage climes, fell into the cunning snares of their conquerors, and often learned to participate in Eu-

ropean crimes, in addition to their native stock of wickedness, without learning so much as the names of the Christian graces, much less the practice of any moral duties.

Beholding the mingled interchange of crime, treachery, and death, between the white Christian, and the sable African, or tawny Indian, will it not require an effort of the mind to acknowledge either as truly civilized, if civilization be considered to indicate a moral principle, humane, courteous, generous, upright, and constantly prevailing in the conduct of its possessor? Will not humanity turn aside from the scene, and sighing confess, that the white and the coloured savages stand equally in need of some powerful principle to renew their souls, to refine their minds, to soften their hearts, and so to change their whole deportment into what may be termed civilized and virtuous? How delightful will that time be, when such a powerful reforming principle shall be felt by every individual upon earth! When all shall delight in the welfare of each other; when treachery, oppression, and licentiousness, shall be unknown; and mutual love, reciprocal confidence, and holy harmony, shall make sweet the bonds of social compacts, and diffuse a heavenly influence over social intercourse!

I know of no instance recorded in history, which affords a more satisfactory experiment of reducing a whole nation from habits truly savage, and rites idolatrous and cruel, to a life of humane, and almost holy habits, than we have presented to us in the very extraordinary revolution produced in the



character and conduct of the inhabitants of Otaheite. To every mind interested for the welfare of heathen and savage nations, the history of Otaheite would afford a subject worthy of strict examination, and of salutary reflection. For this purpose I trust that some gentleman of leisure and of sufficient qualifications, will undertake to write such a history. Until that be done, I wish to submit to the serious consideration of reflecting minds some interesting facts, and extracts from authentic documents, tending to exhibit to their view, the original character, and the subsequent reformation of the Otaheitans; the pure and persevering benevolence of the agents who were instruments in that reformation; and the meek and sacred philanthropy of the venerable society who sent those agents forth.

---

The Island of Otaheite is situated between  $17^{\circ} 28'$ , and  $17^{\circ} 53'$  south latitude; and between  $149^{\circ} 11'$ , and  $149^{\circ} 39'$  west longitude. It was first discovered by Captain Wallis, of the British ship Dolphin, on the 19th of June, 1767. The natives, after repeated attacks on the boats, were at length brought to an accommodating conduct; and a mutual traffic in articles wanted by either party, was carried on. The inhabitants are of a clear olive complexion; the men tall, strong, and finely shaped; the women of an inferior size, but handsome, and generally licentious.

Oammo at that time governed in behalf of his son Temarree. His consort Oberea (or Poorea)

had been separated from him after the birth of Temarree, on account of her reluctance to destroy her child. Her authority was not diminished by this separation; and she was hospitable towards Captain Wallis and his people.

Great inconvenience however, soon arose from the licentious intercourse of the crew with the female islanders. This was not checked by Otearea, whose character for sensuality exceeded even the usual standard of Otaheite. She lived after her separation from Oammo, with Toopaea, chief priest, who excelled all his countrymen in sagacity and information.

In 1768, Monsieur Bougainville, in a French frigate, visited Otaheite, and was hospitably received. Outarrou, brother to the chief of Hedeia, attached himself to the commander, and accompanied him to France. Sensuality seems to have been practiced during this visit from the French, with still greater indecency than before. A criminal and loathsome disease prevailed on board of the ship, and amongst the natives. The accounts given by the Islanders respecting their previous knowledge of this disorder, are confused and contradictory. The existence and general prevalence of this evil in the year 1798 was too obvious; and, says a writer in 1800, "it concurs with other dreadful effects of sensuality, to threaten the entire depopulation of this beautiful island, if it be not seasonably averted by the happy influence of the gospel."

Subsequent to Monsieur de Bougainville's departure, an important revolution took place. The

whole island at that time acknowledged the sovereignty of Temarree: the smaller peninsula Teirraboo, was governed by an elderly man, named Waheadooa, distantly allied to the king. The larger peninsula has usually been distributed into three principal governments, each of which included several subordinate districts; they were then subject to three brothers, Oammo, Tootaha and Happae; the latter presiding over the northern and eastern district, which are collectively named Tepirreoroo. Tootaha conspired with Waheadooa to wrest the government from Oammo and Oberea; transferred the royal dignity to Otoo, the son of Happae; and acted himself as Regent during the minority of Otoo. He carried off from the great Morai at Pappara, Oammo's residence, the peculiar ensigns of royal and sacerdotal offices, and placed them in another great Morai in Attahooroo. The grand ceremonies which are attended with human sacrifices, were for many years afterwards performed at this place. Tootaha, as Regent, resided at Oparre, the hereditary district of the new sovereign Otoo, when Lieut. Cook, in the Endeavour, anchored in Matavai bay, in 1769. Tootaha in attempting to reduce Teirraboo, was slain in battle by Waheadooa, who made peace with Otoo: the latter now assuming the reins of government, assisted by the counsels of his father Happae.

Otoo had two brothers younger than himself. One since well known under the name of Orapeia; the other as Weidooa.

Captain Cook revisited Otaheite in 1773. Moo-

toaro chief of the neighbouring island of Eimeo, had married a sister of Otoo, and being expelled by his uncle Maheine, took refuge with his brother-in-law, who espoused his cause. Tohaw, chief of Tettaha, was appointed to command a combined fleet fitted out by different districts of Otaheite. He possessed great courage and talents, was advanced in years, and highly respected. From the multitude of people embarked in this fleet, Capt. Cook computed that the whole island might contain more than two hundred thousand inhabitants. Subsequent navigators have even exceeded this calculation; but in the year 1798 it appeared that not a tenth part of that number of people, were to be found in Otaheite. Unlimited sensuality, with the general contamination and infant murders attendant upon it, have without doubt, dreadfully diminished the population. The following extract from Captain Cook's voyages, as published, may afford some idea of the manners of the natives at that time.

"We found our friends engaged in a war with a neighbouring island called Imaio, or York Island. On the first day of September, Tohaw offered a human sacrifice to their god of war, whom they call Oro. These kinds of religious rites we find are customary things amongst them on any particular occasion. The person sacrificed is always one of the lowest and most useless persons they can find; he is totally ignorant of the affair, till the persons who are sent to despatch him arrive, when they knock him on the head without any hesitation.

The body is then conveyed to the place of sacrifice with great form and ceremony. This place seems to be set apart entirely for religious affairs of this nature; on one side was a house for the residence of the priests; at some distance from which was a large piece of board, elevated upon two posts rudely carved, upon which were placed several hogs and dogs, that probably were killed upon that occasion. Near this was a kind of flat shed raised upon four posts, and decorated all round near the top with garlands, made of particular kinds of trees, such as the emotoo, awa, and etee, and upon its top several branches of plantains and cocoa nuts were placed. On one side was a kind of altar of stone, and raised about two feet from the surface of the ground, upon various parts of which were fixed those rude kinds of carvings that are usually to be distinguished near Morais, and in the midst of these were a number of human skulls, which belonged to those who had formerly been sacrificed. Near the house were two large drums, upon which two men were continually drumming during the ceremony. The priest takes out one of the eyes, which he offers to the god, at the same time making a long prayer, imploring his protection during the war, and begging that victory may crown their arms, after which the body is interred.

The society of the Areeois is esteemed the most polite establishment in the islands; the members of which are always people of rank and fortune, and are distinguished by being tattowed in a peculiar manner. It will here be necessary to observe what

it is that first constitutes a member, and some of the rights and privileges annexed to this society. It is in consequence of a most cruel and inhuman action : a man must become a father, on purpose to murder his child, which he strangles the instant the unhappy mother brings it into life. At the next meeting he must bring witnesses to prove this horrid deed ; ~~after which he is admitted as a member.~~ They generally go in companies of ten or twelve sail of canoes, and let them direct their course to whatever island they please, they are always certain of being well received ; nay, if they have even been at war but a few days before the visit, all animosity is laid aside, and they are as perfect friends as if nothing had happened. One of their privileges is to keep two, three, or more women at once, who, however, must be members. They always wear the best cloth the islands produce, and eat many peculiar things which others are not permitted to do. In general they continue in this society to the age of thirty, or thirty-five, when, by suffering one of their children to survive, they debar themselves the privileges of an Arecoi. Many remain members all their lives, and die in the most emaciated state, occasioned by their very debauched way of living."

Otoo espoused Eddea, the sister of Motooaro, chief of Eimeo, with whom he thus became doubly connected by marriage. The first child she bore to him was immediately suffocated ; but a second being born was preserved ; and in consequence the title and sovereign dignity of Otoo immediately de-

volved upon his infant son. The father acted as regent, assisted by his intelligent and active consort Eddea. Henceforward he became known by the name of Pomarre, and his son as Otoo. Lieutenant Bligh, in the ship *Bounty*, arrived at Otaheite in 1788, to procure bread fruit, for the purpose of transplanting it in the West India islands. The young sovereign, now about six years old, was a resident at Oparre; he was accompanied by a younger brother and sister, beside whom Eddea had also a female infant by Pomarre. Notwithstanding this, Eddea soon afterwards lived openly with a man of common rank, to whom she bore several children, who were strangled immediately after their birth. Her influence was not affected by this change in her circumstances, either on the island, nor with Pomarre.

Pomarre lived with a young woman named Pe-peere, as his last wife, or concubine. Marriage is only binding during pleasure. Husbands take other wives, and wives accept other husbands as their fancies lead; and this too without offence being taken by the parties concerned. One reason given for the murder of infants, is that women have so many successive husbands, there exist no sufficient ties of nature in father and mother, to be at the expense of maintaining all their children. Thus one sin leads the way to the commission of more; and infidelity to the conjugal relation, produces more depravity of heart than probably any other species of crime. Teppahoo, an uncle of Pomarre, resided at Tettaha, as chief of that district, Tohaw

being dead: Teppahoo had destroyed eight children to preserve his rank as an Areeoi. Among those who visited Lieutenant Bligh was Tootaha, afterwards known as Manné Manné, brother of Oberreroa, the mother of Pomarre. He was heir apparent of Ulietea and Otaha, but by office a priest.

The history of the mutineers who seized the ship *Bounty*, as well as the affecting story of "Peggy Stewart," are too well known to require insertion in this place. Several ships afterwards touched at Otaheite, and some of their sailors deserted, in order to take up their residence on the island.

After the death of Motooarō, chief of Eimeo, Pomarre reduced that island to the government of his son Otoo. He also subdued Temarre, and conquered Tiaerraboo, so that none dared thereafter to dispute the authority of Pomarre and Otoo.

A Missionary Society, established in the city of London, commiserating the deplorable condition of the natives of the South Sea Islands, directed their first attention to them. In a spirit of generous philanthropy, they resolved to send the Gospel of Jesus Christ to these benighted Pagans, in the faith and hope that through the divine blessing they by this means might be turned "from darkness unto light, and from the power of satan unto God." On the 28th of July, 1796, *thirty* Missionaries were solemnly set apart for that object. Of these, *twenty-nine* embarked on the 10th of August in the ship *Duff*, (which had been purchased by the society,) commanded by Captain James



Wilson, and manned by seamen professing godliness. The *Duff* was favoured with a remarkably safe, healthy, and prosperous voyage. In March, 1797, *eighteen* of the Missionaries were settled at Otaheite, ten at Tongataboo, and one at Santa Christiana. The Mission at Christiana terminated in 1798, and that at Tongataboo in 1800. The inhabitants of the latter place are cannibals, and a hostile party put three of the Missionaries to death; their bodies were afterwards found by their brethren, and interred. Captain Wilson and the Missionaries were received by the Chiefs and people at Otaheite with the greatest demonstrations of joy. By means of two Swedish sailors, who had lived some time on the island, the captain was enabled to make known his errand to Pomarre, who gave a house, which had been built for Captain Bligh, for the use of the Mission. The district of Matavai, in which this house was situated, also was solemnly ceded to the Missionary Society for the same purpose. Captain Wilson having fulfilled his commission, returned by way of Canton, at which place he took in a cargo of teas, and arrived in England in July, 1798.

In December, 1798, the ship *Duff* was again sent out, commanded by Captain Thomas Robson, with *twenty-nine* Missionaries, to reinforce the Missions.

It, however, pleased divine Providence to frustrate this attempt, the *Duff* being captured by a French privateer, under the command of Captain Carbonelle, off the coast of South America, on the 19th of February, 1799.

Soon after the news of this afflictive event, intelligence arrived in England that alarming disturbances had broken out at Otaheite, and that *eleven* of the Missionaries had fled for safety to New South Wales ; upon which the ship Royal Admiral was sent out under the command of Captain William Wilson, with *twelve* Missionaries, in May, 1800, and arrived at Otaheite in July, 1801. They were cordially received by the chiefs and people, as well as by the Missionaries, and found that during the years 1800—1 the island had been in peace. The brethren who remained had endeavoured to make themselves useful to the natives, and their prospects were encouraging. Of the Missionaries who sailed in the Royal Admiral, *eight* now joined their brethren at Otaheite.

Having given this brief sketch of the measures adopted by the London Missionary Society, until the arrival of the Royal Admiral, it will now be proper to introduce extracts from the Journals of the Missionaries resident in Otaheite, in order to give a fuller exhibition of the real character and manners of the native inhabitants, during the first four years that the Missionaries lived on the island.

The extracts will be detached and unconnected, a selection being made from the Journals of such parts as are most interesting, characteristic, and appropriate to the purpose for which they are introduced. Those who desire to see the Journals at full length, may have an opportunity by referring to the first volume of Missionary Transactions, published by the Society in London, from which the

following extracts are made. There were attached to the Mission, besides the actual Missionaries themselves, five ladies and two children; making in all a small colony of twenty-five persons.

*August 4th, 1797.*—This morning the ship *Duff* was got under sail, and lay to without the reef. We took, with tears of love, our last farewell of the Captain, officers, and seamen; and stood gazing at that highly favoured ship in which we had lived eight months, and sailed more than twenty thousand miles over a boisterous deep, till it vanished from our sight; not forgetting to lift up our hearts to God, in fervent prayer, for her protection, and safe passage to our native shore. We also gave ourselves in a more particular manner to the Lord, to aid and uphold us in our important undertaking, praying that he may grant us such qualifications as shall enable us to act with consistency before the poor benighted heathen; and that many may, through our instrumentality, be translated from the power of darkness, into the kingdom of his dear Son, Jesus Christ. We consider our situation critical, upon a small island, many thousands of miles distant from our native country, and surrounded by an uncivilized people.

*August 5th.*—Prayers as usual. A division of trinkets, knives, scissors, and various other things, which were thought necessary as presents to our Otaheitan friends, and to distribute among the natives as occasion may require, took place. Heard that Eddea, the king's mother, and the most powerful person in the island, talked of the great quantity

of property we had in possession, and the propriety of taking it from us. We informed her of our suspicions, and she sent Peter the Swede, to say that it was only talked of by some persons in an interior part of the island. We, therefore, by Peter, desired her to think no more of it. Eddea soon made her appearance among us; no expression of respect was wanting on our part towards her; and a good understanding between us was re-established.

*August 7.*—Old Manné Manné, the priest, though perhaps seventy years of age, came running about our house with as much agility as a young man of twenty, inquiring for the men of Britane to haul his boat on shore; assigning as a reason for his applying to us, “that the Otaheitans were too idle to do it.” His request was complied with.

*August 9.*—The mechanics sorted such tools as are necessary in their different employments. We have formed a hospital near our house, for the reception of any sick natives that may come, as many of them lie languishing under the venereal disease; a few have come, but it is hard to get them to take any medicine, and they expect to be cured in three or four days. Oh! may the Lord make us honoured instruments of bringing their souls to Jesus Christ, the Great Physician.

*August 11.*—Pomarre sent for Manné Manné to offer a human sacrifice at an assembly of theirs, called Towroa.

*August 23.*—Early this morning, discovered an entrance made into the smith’s shop, and a number

of small, but valuable articles, stolen. The thief had dug out the sand, apparently with his hands, (the common spade of the natives,) and made a hole large enough to admit himself through with the articles stolen, under the ends of the sticks, which were not less than two feet deep in the ground.

*August 29.*—Another attempt was made on the blacksmith's shop last night, but without success. The natives that surround us are as void of gratitude as of principle.

*October 3.*—This morning held our monthly prayer meeting as usual. Old Manané Manné visited us with his ten young wives; he is almost blind with age, and drinking yavva; (this may be styled the whiskey of Otaheite.) What he cannot obtain from the natives by his priestcraft, he begs of us. His whole power seems to depend on his priesthood; the poor natives say, "If we refuse him any thing, he will pray to the Eatooa, and we shall die."

*October 25.*—The brethren mostly in their apartments, preserving them from the depredations of the natives, who surround us in great numbers, bringing advice of the approach of Pomarre and Eddea.

*October 26.*—After worship, presents were made to Pomarre, consisting of spades, axes, pick-axes, and other useful implements: the chief went to rest under our roof, apparently much pleased with the goods he had received.

*October 27.*—Many natives about our house;

who take every opportunity to steal from us. Evening prayer after preaching ; and after that, presents, such as were made to Pomarre last evening, were made to Eddea, with which she seemed equally pleased. Pomarre and Eddea sleep under our roof, with a few of their servants.

*October 30.*—In the afternoon, the chief, with his numerous train of attendants, left us ; some of the revellers still remain. Nothing certain can be gathered of the origin of the Otaheitans.

*Sunday, December 24.*—Began the day with a prayer meeting. At half past ten, brother Cover preached from Heb. xii. 14. Manné Manné arrived from Opore, and privately informed the brethren, that Pomarre had killed a man for a sacrifice. The reason of this horrid piece of superstition is said to be as follows : Pomarre dreamed in the night his god came to him, and told him he must sacrifice a man to him, or he should be angry. In obedience to this he arose, and laid hands on the first man he caught, suitable to his purpose, and murdered him without hesitation.

*March 6.*—The Journal of this day states the arrival of the Nautilus, Captain Bishop, belonging to Macao, in the Bay of Bengal.

*March 26.*—Gives a long account of an attack made by the natives on four of the Missionaries, when on their way to visit Pomarre. The Missionaries were stripped of their clothing, severely handled, and finally escaped with their lives through the interference of some friendly natives who were passing at the time. This assault they believed

to be by the orders, or at least the consent, of Otoo. Pomarre and Eddea, however, treated them humanely, and Otoo, after some time, appeared to be more friendly. The occurrences of the day were so alarming, as to induce eleven of the Missionaries to embark in the Nautilus, for New South Wales, leaving Mr. and Mrs. Eyre, Messrs. Jefferson, Nott, and Bicknell, faithful to the Mission in Otaheite. Mr. and Mrs. Henry returned early in 1800, and were cordially received.

*March 30.*—Heard this day that Pomarre was avenging our cause on some people of Opare, and that he had killed two, who either were the principals, or assisted in stripping the four Missionaries. After dark Pomarre arrived from Opare; he confirmed the report of his having killed two men on the Missionaries account; we told him we were sorry for it.

Succeeding diaries of the Journal state, that they had given up the Society's goods to Pomarre; that he and Eddea took off frequently many of them; and that they were harassed by continual attempts at theft on the part of the natives.

*June 22.*—Received a visit from the king and queen last night after nine o'clock. Otoo and Ta-tooa-nōce still continue their regal privileges of riding across the shoulders of their attendants; and although they are full grown persons, yet their bearers carry them, when travelling, generally at a trotting pace. Yavva continues to be prepared, as related by Captain Cook, &c. and drank to excess by chiefs and common people. The effects it

produces are visible in some from the head to the soles of their feet. The eyes of the great yavva drinkers are much blood-shot, sometimes very sore; their skin covered with a great thick scurf, and the soles of their feet chopped, or cracked; it also subjects some of them to strong fits.

*July 2.*—We this morning received information that Eddea has been delivered of a child; it has been destroyed because Eddea is of royal blood, and the father of the child is of menial birth. This is the second infant Eddea has murdered since our residence on the island. This example is followed by the rest of the chiefs of the royal family, if connected with persons of inferior birth; every person of the lower order being left to follow their own inclinations, to save or destroy their children. The number of infants murdered is very great, it being no uncommon thing to destroy the first three a woman has; and if a woman has twins, (which is often the case,) it is very rarely that both are permitted to live.

*July 12.*—This day Eddea visited us. A confusion of face was visible in her, which wore away by degrees. The man who lives with her, the father of the child murdered, breakfasted with brother Eyre this morning; an opportunity was taken of informing him anew of the evil of the custom: all he could say in justification was, his being a *man-nahowne*, (a mean man,) and Eddea, an *arée va-heine*, (a chief woman.)

*Sunday, September 10.*—The poor heathens around us remarkably still through the day. They



do not discover the smallest desire to know aught of the things of God, nor have they any curiosity to know why we so frequently meet together, to read, sing, and pray, or "why we so particularly honour every seventh day." The poor Otaheitans are deeply prejudiced in favour of their idolatrous worship, though they do not scruple frequently to say, *their gods are good for nothing*. Notwithstanding their rude uncultivated state, they seem to hold themselves as civilized as any people beneath the sun, and treat the arts, and sciences, customs, and manners, of the Europeans, with great indifference and contempt.

*Sunday, November 4.*—Otoo and Manné Manné, we hear, have very lately sacrificed a man. The strong man armed keepeth his house with great power; but still we trust—the promise is "a stronger than he will one day bind him, and spoil his goods."

*Sunday, November. 18.*—A little after morning service we heard that Otoo and Manné Manné had usurped the power over all the larger peninsula, and turned Pomarre out from exercising authority in any part of the same. The districts of Opare, Tataha, Atahooroo, Papara, &c. have declared for Otoo. The land of this district, from the river before us to the eastern boundary, Otoo has given to Manné Manné, reserving the westernmost part for himself.

*Nov. 23.*—Manné Manné, who, though nearly blind with age, is as libidinous now as when thirty years younger; and in order to gratify his lust, has

frequently upwards of a dozen females with him, some of them apparently not above twelve or thirteen years of age, had to-day two of his concubines elope from him: a great stir was made upon the occasion; and about three in the afternoon near two hundred men and boys, armed with spears, clubs, and sticks, issued forth into the neighbourhood, to beat the bushes in search of the two women, but without finding them.

*Dec. 3.*—About half past nine o'clock, Peter entered with evident symptoms of fear, saying, "Manné Manné is killed!" How or by whom he did not know, but supposed by Eddea's party, if not also Otoo; the consequence of which was, the servants of Eddea and Otoo were plundering Manné Manné's property, and had seized upon all his muskets.

The prevailing account of Manné Manné's death is this: Pomarre sent word in a private manner to Eddea to have him killed. Eddea went twice or thrice to Otoo, to draw him to consent to his death: at first he seemed unwilling, but at length yielded, and assented to the desire of his father and mother.

Early yesterday morning, Manné Manné set off for Opare, and was followed by Fare-roa, the man Eddea cohabits with, and one of the Sandwich Islanders. They overtook the old priest at the bottom of One-tree-hill, on the west side, and after a little conversation with him, Fare-roa smote him on the head with a stone. Every thing was conducted with the greatest secrecy.

Many were led away with the delusion, that Manné Manné had great influence with the gods.

Under the character of high priest, which he exercised for many years, he has been guilty of much slaughter, shedding torrents of human blood in sacrifice to abominable idols and devils. It is evident to us, the casting out of Pomarre from having any power, driving out the inhabitants of the district, and dividing it between Otoo and himself, were projected and chiefly effected through the instrumentality of the priest; and for which some of us thought he would draw upon himself what he really has.

The conduct of Otoo, in consenting to the death of Manné Manné, at the time he was in close alliance with him, opens the character of the man in a conspicuous manner. We have seen so much of him, that we believe he is capable of committing any wickedness the devil, his carnal mind, and blood-thirsty followers, may excite him to, if God did not restrain him.

*Dec. 27.*—Presented the king and Eddea with a plate of the ship Duff each, and a few portraits. Otoo brought three pearls, with which he wanted to purchase a watch from brothers Broomhall and Eyre; but they neither of them had a desire to traffic. The king, hearing brother Broomhall had in his possession a large bible with cuts, in a manner somewhat peremptory demanded to see it. The book was brought, and he examined the plates; after a while he sent brother Broomhall to fetch another book with pictures, that he knew he had. While he was getting it, Otoo dexterously took out from the Bible the plate that represented Adam

and Eve in Paradise, in a state of innocency, and then returned the book without giving any intimation of what he had done. The chief had been previously informed that the persons in the plate represented the parents from whom Englishmen, and Otaheitans, and all men, did originally come. Every action of Otoo's proves he partakes of the nature our first parents bequeathed us as the wages of their sin—a body of death, a carnal mind that is enmity against God, that is not subject to his law, nor indeed can be. “Ye must be born again,” is a most sure and certain truth and wholesome doctrine. May Otoo, if it be the Lord's will, *hereafter bear the image of the second Adam, as he now bears the image of the first!*

*April 23.*—Brother Broomhall's attempt to instruct the young chief of Tearay to read, does not succeed. Savage ignorance and brutal freedom are the delight of the natives. The children cannot bear to have their desires crossed, their actions prohibited, and their wild ramblings controlled. Learning requires application, to which they are not only strangers, but averse. We cannot use compulsion, and persuasion is labour without profit. *We must patiently wait for the morning, when mental darkness shall be dispersed, and the true light shine into their hearts; when new views, new ideas, new desires, shall arise, and thereby an effectual door be opened for profitable instruction on our part, and beneficial improvement on theirs.*

*May 16.*—While Otoo was laid down stupified with yavva; a young man, who is frequently with

brother Broomhall, made some ballooning near the king's residence, which happened to disturb him, and at which he was so incensed as to give directions to kill him. The young man took refuge in brother Broomhall's apartment, and he interceded for him. Otoo consented that he should not be hurt, but rather in a dubious manner. This chief has all the characteristics of a *poor, ignorant, barbarous tyrant*.

*May 23.*—Many natives still surrounding us, and very noisy. Otoo and Tatooa-noce, with their retinue, behave in a very unruly manner.

*May 28.*—This has proved a quiet day. Otoo kept to his dwelling. Notwithstanding, in our opinion, the king's habitation is a very humble one, it appears that himself and his countrymen have the most elevated ideas of it, and of every thing appertaining to the great chief, as the following specimen will show:—The king's title is Otoo-noo-ey-te-Atooa; the meaning of which we do not clearly understand; but as the word Atooa is used to express the object of worship, it is, doubtless, as full of arrogancy and pride as is possible. His house is called Yow-rye, (clouds of heaven;) his double canoe Anooanooa, (the rainbow;) his manner of riding on the shoulders of an attendant, Mahowta, (flying;) his torch Overhera, (lightning;) and a drum that is frequently beating for his amusement, Pateere, (thunder.)

*June 8.*—Something that was seen among the people to-day, shows us, that these heathens, like the heathens of old, are given up to unnatural af-

fections ; it is said that Otoo is the slave of such vile passions.

*Oct. 16.*—Heard that five human sacrifices have within a few days been brought over from Eimeo to this island. Also, that many of the inhabitants of Opore, of the poorest sort, have fled to the mountains, to avoid being seized for human sacrifices, as Pomarre and Otoo are looking out for what they deem fit objects for that purpose.

*December 1.*—Otoo and Tatooa-noce arrived ; they visited us as soon as they came, and Tatooa-noce, according to their manner, began soliciting for a variety of articles. She is a true daughter of the horseleech. "Give, give," is her invariable cry. Otoo showed us what kind of government we were under, by directing his servants to seize upon, and carry off, a large breeding sow and five young pigs belonging to brother Bicknell. Such are his returns for all favours. If it should please the Lord to take off the bridle of restraint that has hitherto been laid upon Otoo, we should soon be compelled to wander up and down with a piece of country cloth about our loins.

*February 13.*—Owo, sister of Pomarre, made her appearance. Owo is a very good-looking woman, and meek in conversation ; but she practises all the abominations to which her heart and education naturally lead.

*October 22.*—Heard that Otoo, &c. continued to the westward, making prayers over the human sacrifices they have been offering up ; the number of which is increased to ten, if not more.

*November 1.*—The war against Attahooroo still in agitation. We pray for peace, for the introduction of the Gospel of peace among the natives, and our preparation for preaching it. Heard that in every district there is a small portion of land, the inhabitants of which *are appropriated for human sacrifices.*

*Sunday, February 2.*—A day of peace. Pomarre, his concubine Pepeere, and her brother, who is a priest, were present during the forenoon service.

*July 23.*—Heard that two human sacrifices have lately been offered up, in cementing a peace between Pomarre and Otoo, and the district of Attahooroo; as also that certain divinations were used, in cutting a cocoa-nut, to know whether it will be a long peace or a short peace.

*September 1.*—The wife of a neighbour was to-day delivered of twins; the man had been previously spoken to, not to destroy his offspring, and he promised he would not. As soon as it was known she was in labour, sister Henry went and gave her assistance. Both the infants were spared. As the murder of infants is so general, even when only one is produced, perhaps there may not be many instances at this time upon the island, of a woman being delivered of two children at a birth, and both permitted to live. Some of us suppose, that not less than two-thirds of the children are destroyed.

*December 26.*—Heard that Otoo's wife, Tatooa-noce, has lately been delivered of a child, which

was murdered as soon as born, the reputed father being one of the servants.

*August 20.*—We hear great preparations are making, whether for war or peace, is to be determined in a short time by some heathenish divination. If it should prove for war, those who are eager for blood seem determined to glut themselves. We rejoice that the Lord of Hosts is the God of the heathen, as well as the Captain of the armies of Israel.

*January 12.*—A large fleet of double canoes arrived from Hapyano. One of the canoes was decorated with various apparatus of idolatry: such as the image of a bird nearly as large as a goose, rudely formed, and covered with feathers of different colours, into which the poor natives boldly assert their god Ooro delights to enter; a small canopy, fixed over a little stool; under this also they believe their god at times rests himself. The canopy is covered with feathers; a hollow cylinder, about ten feet long, and three feet round, covered with feathers, set upright on the stern of the canoe, which was very lofty,—its use we know not; and various other things. To themselves the sight was very grand and magnificent; to us it could only show what sin has done, and is doing; and draw forth a desire that they might be saved from such fooleries.

*August 25.*—Pomarre sent to brother Bicknell to make a coffin for the man who cohabited with his sister Owo; he is just expiring. It is but a short time since this man was as stout and healthy to appearance as any of us.



*October 29.*—Pomarre, Pepire, and Eddea, arrived at Point Venus in their canoes, during the night. To-day the chief, &c. visited us. In a conversation with Pomarre, he expressed an opinion that war would break out ere long, but not directly. He knew not who were his friends or his foes, but acknowledged the desire of the people to suppress the monarchical form, and to re-establish an independent government in each district. He did not deny that the arbitrary proceedings of Otoo were the cause of the present discontent.

*March 6.*—A dark cloudy day, with much rain, especially towards evening; a light wind from the westward. A great concourse of natives about us, who are passing their time in eating, drinking, wrestling, drumbeating, singing, hallooing, throwing their legs and arms about in a frantic manner, and such like revellings; the most part acting as if they were demoniacs. This assembly is owing to a marriage ceremony that is about to be performed between a chief of Oryatea, named Matte-ah, and a young woman, the daughter of the deceased chief of this district, named Maheianoo. She and Matte-ah are both branches of Pomarre's family, and chiefs by birth; so that if there should be any offspring, it is probable it may live.

*March 7.*—Early this morning began the marriage ceremony between Matte-ah and Maheianoo. As the habitation of the parties is but a few yards distant from our dwellings, some of the brethren went down to be spectators. The mother and uncles of Maheianoo, were employed in giving

cloth to several of the friends who were met upon the occasion. In one of the houses was a kind of altar erected, covered with a piece of white cloth; and on it was placed some old cloths, which had lately enclosed the tomb of the deceased father of the bride. After they had distributed their various gifts of cloth, the parties went to the family's *morai*, where the ceremony commenced with spreading a large piece of white cloth across the pavement,—this done, the bride and bride-groom each changed their dress; after which the mother of Mahei-annoo, with two or three female relations, having taken a sugar-cane and broken it into small pieces, laid the same upon the leaves of a tree called *amai*; the mother and female assistants then wounded their heads with shark's teeth, and caught the blood upon the leaves, on which were placed the broken sugar-cane, and afterwards male and female relatives presented the leaves, sugar-cane, and blood to Matte-ah and Mahei-annoo, who were seated, the man on one side of the *morai*, and the woman on the other, about six yards apart; the whole was then offered up to the supposed god of the family, and laid upon the family altar. These strange proceedings were conducted with that levity and thoughtlessness which characterize in a peculiar manner the Otaheitans. The mother of the bride appeared a little more thoughtful, being a woman advanced in years, and increased the superstition and wickedness of the ceremony, by producing the skulls of her deceased husband and elder brother, which, accord-

ing to the custom of the country, she had preserved, and anointed with cocoa-nut oil. These skulls were held before the leaves, sugar cane, and blood, at the time of presentation to the parties. These things being finished, the cloth spread upon the *morai* was folded up, and afterwards presented to the king at his habitation ; and thus the ceremony ended, and the parties returned to their dwellings. The clothes Mattee-ah and Mahei-annoo put on, after entering the *morai*, are deemed sacred, and not to be worn in common. Notwithstanding all this abominable idolatry, the marriage tie is no more binding than if it had never been performed ; so that if the man thinks proper, he may put away his new wife to-morrow, and be united to another in the like manner on the next day.

*May 3.*—A few days ago some canoes arrived from Tatoonroa ; one less in number than quitted the island. As it was dark and squally when they left the Motoo, the people are apprehensive some evil has befallen the canoe, in which were three men, one of them the man whom we call the blacksmith. He went over to Tatoonroa about a fortnight since to see Pomarre, whose priest he is, and we hear, was returning with a commission to curse some particular person by his gods. There are among the Otaheitans certain enchanters, who are said to destroy by their incantations those they work upon. The natives positively assert that it is so, and they stand much in fear of them. Otoo is versed in all the abominable arts of his countrymen, and, we hear, practises them.

*April 20.*—It is reported, that before any hostilities will commence among the natives, the boat which Pomarre sent to the Pearl Islands is to return. It is expected, that besides pearls, she will bring back one or more *human sacrifices* from these islands, which Otoo and Pomarre purpose to offer to their god Oro. We also hear that the ground of quarrel between Pomarre, &c. and the district of Attahooroo is, that some persons belonging to that district, stole, some time ago, from Opare, the image of their great god Ooro, and have secreted it; and if it is not given up at the ensuing meeting, a war will be the certain consequence, if the overruling hand of the blessed God does not prevent it.

The image of this their god is nothing more than a piece of hard wood called Eito, about six feet long, without any carving, wrapped up in sundry cloths, and decorated with red feathers, &c. Into this log of wood the natives confidently affirm Ooro enters at certain times.

We cease not to pray that the influences of the powers of darkness upon the minds of these heathens may be broken, and they speedily delivered from their dreadful captivity.

*January 16.* Intelligence was last evening received, that Te-aree-navo-roa, and his wife Toobboo-i-o-te-rye, the young king and queen of Tiara-boo, were arrived at Hāpyāno. A messenger was immediately sent off by Pomarre to conduct them hither; and this morning Eddea went to meet her son. Before noon the young chiefs arrived with

their retinue, and took up their abode at their brother Otoo's.

*January 17.*—The young king of Tiarraboo about our dwelling. Te-aree seems in his disposition very different from his brother Otoo, being more free, open, and sociable. He appears to be about seventeen years of age; he is already a great yavva drinker. Toobboo is about the same age, and, like her mother Owo, soft and affable in her temper. She is an entire stranger to female modesty, and frequently to be seen playing in the water quite naked with her male attendants, (for no female ones are allowed at the king's dwelling.) While brothers Nott and Jefferson were at Tiarraboo, in the month of December, the queen was seen on the sand before the dwelling, with no more than a *marroo* (or wrapper) round her loins, engaged in wrestling with a young man near her own size, covered with sand from head to foot.

*January 28.*—The young king and queen of Tiarraboo left this district for their own land.

*January 30.*—Our place of residence appears now like a large village, from the number of houses erected to accommodate Vitua, Pomarre's brother, chief of Hapyano, and his party. According to the custom of the country, women have distinct houses from the men, in which they eat their food, &c., for the men eat not with the women, nor does one woman eat with another, nor even with their own children; but every woman and female child have their separate provision basket, as have also the men.

*January 31, 1801.*—Among the natives around us are many objects of compassion, whose bodies are wasting with disease, and their souls hurrying into eternity in a state of the utmost insensibility. It is surprising what havock disease has made since we have been on the island. Matavai is almost depopulated, in comparison to what it once was, according to the accounts given by the natives; and not only in this district, but the whole island. Stout men are cut down in a few months; women and children share the like fate. They say the disorder that makes such havock among them came from England; and we have told them repeatedly, that it is owing to the wickedness of their women, in prostituting themselves to the sailors of the vessels that come here. They understand what we say, and assent to the truth of it; but their hearts are so set upon COVETOUSNESS, that the appearance of a vessel effaces all remembrance of the evils they have suffered, and are suffering, and they burn with a desire to obtain something, if it is but a rag; this induces husbands to prostitute their wives, and parents their children. God must with his outstretched arm turn them, or they never will be turned; pluck them as brands from the burning of their lusts, or they never will be saved. We cease not to pray our Heavenly Father in Christ to have mercy upon the perishing bodies and souls around us; we endeavour to warn them of their danger, and show them how it is to be avoided, and *we wait for God to arise and have mercy upon them.*

The following occurrence affords a melancholy confirmation of man's corruption, and that by nature our feet are swift to shed blood. A young man yesterday cut the hair of another, (a near relation we understand,) and shaved his beard, with a keen sharp-pointed knife. In the evening, his relation, whom he had thus obliged, took an opportunity to steal his scissors. This morning the owner of the scissors knowing, or suspecting who had taken them, took the razor-knife, and went in quest of the thief: having found him, he charged him with the crime—the other denied it—the former insisted upon it that he was the thief, and from a few words went to blows; the man with the knife stabbed the other in a dreadful manner in his breast, and wounded him shockingly in one of his arms, and the calf of one of his legs? He would soon have killed him, if some by-standers had not timely interfered. Mr. Broomhall immediately went and sowed up the wound in his breast, and applied such suitable remedies as he had. It is probable he would soon have been a dead man, if Mr. Broomhall had not been at hand to render him assistance; for which, however, the generality of the beholders appeared to censure him; alleging, that as the man was a thief, he deserved what he had got, and should be left to die. Human nature, in its present fallen state, is the same in all ages, and in all parts of the world, *unnatural, implacable, unmerciful*.

The person who was guilty of this cruelty, received in the struggle a deep cut in his right arm,

which he had afterwards dressed by Mr. Broomhall, without any apparent concern. Pomarre takes no notice of this matter.

This morning a human sacrifice was brought into this district from Hapyano, which they were taking to Pomarre. Two of the brethren saw the corpse; it was tied up in a long basket of cocoa-nut leaves; his head was much bruised with stones, with which they had killed him.

When our two neighbours the other day, gave us information concerning the thief, amongst other things we were informed, that the Otaheitans practise enchantment in order to discover a robber. The manner is this; a pit is made, and water put therein; the priest holding a young plantain tree in his right hand, utters his prayers over this pit, till the spirit of the thief is reflected in the water. It does not appear that every priest can do this: the circumstance was told us of Otoo, who is priest as well as king. We have also been lately informed that the Otaheitans are guilty of self-murder, generally on the following account: a man is upbraided by his wife and her family, because he does not make them presents, and is bid to begone, and come no more near them. This sometimes makes so deep an impression upon the despised husband, that he is resolved to destroy himself, which he effects by casting himself from some rocky precipice or lofty cocoa-nut tree."

Extracts might be multiplied, but the preceding ones may suffice to give the reader some idea of the



state of society in Otaheite, during the first years that the Missionaries of the London Society resided there.

Who can look upon such scenes without horror! who would not bless the philanthropist who should attempt to deliver this degraded people from their slavish subjection to the prince of darkness? How awful, and how appalling, to behold a whole community governed by such licentious, idolatrous, and savage principles, nerving the arm of murder against all ages and both sexes, from the new born infant to the superannuated priest; polluting and embittering all the relations of life, showing one undistinguished mass of corruption, where life is full of crime, and death apparently without hope. To infuse virtue into such a population, imparting comfort and order to all the relations of life, and gilding the dying hour with the sunbeams of eternal life, would indeed be a charity worthy of an immortal, and glorifying even to Jehovah himself, the only living and true God, by whose blessing alone, such a charity could be consummated.

Pause here, Reader! and consider, whether such a miraculous change could be effected; altering the current of time to succeeding generations in Otaheite, from being a vehicle of misery and guilt, into a gentler tide, bearing on its wave the blessings of life, and the hopes of immortality—muse! and let the sacred fire burn in thy bosom, the fire of compassion for the benighted heathen, and of gratitude to the Lord of heaven and earth, that He has cast thy happy lot in such a favoured land.

From this period until the year 1804, the Mis-

sionaries experienced but little variety in their circumstances and situation. The natives pursued their iniquitous and murderous courses, regardless of the counsels, and despising the example, of the holy men, who had left country and kindred to lead a sinful people, a people laden with iniquity, to the great Redeemer of souls ; to proclaim the acceptable year of the Lord, and the day of vengeance of our God. The rumours of war, occasional insurrections, the thirst of each other's blood, and the ferocious habits of the surrounding heathen, added personal danger to unsuccessful labours.

Within the hallowed dwellings of those modern apostles, the worship of God and the practice of virtue, shone with peaceful lustre and an holy beauty. But to the limits of their residence was yet confined that sacred fire of heavenly origin, which waited for the divine command to kindle a flame that should diffuse itself through every heart, purifying the affections and reforming the manners of a whole nation.

There, unprotected by man, the servants of Jehovah rested in faith ; the promises of his word threw a shield over them ; " Fear not, for I am with thee ; be not dismayed, for I AM THY GOD !" and, were the prayer of Elisha answered to their servants as to his own servant, when he prayed, " Lord, open his eyes, that he may see," the same scene would, no doubt, be disclosed, as when " the Lord opened the eyes of the young man and he saw ; and behold, the mountain was full of horses and chariots of fire round about Elisha." Calmly

they sat down before, and laid siege to the strong holds of Satan. Conscious of their own weakness, but trusting in the Captain of the Lord's hosts, they waited in faith for the time when, at the blowing of the Gospel trumpet, the walls of idolatry should fall down, and open a way for them into the hearts of the people. May we not apply to this Missionary station almost the very words of the prophet? "The daughter of Zion is found as a cottage in a vineyard, as a lodge in a garden of cucumbers. Except the Lord of Hosts had left this small remnant, this nation should have been as Sodom, and this people should have been like unto Gomorrah."

Sometime in the years 1802 and 1803, Mr. John Turnbull resided at Otaheite for commercial purposes, and afterwards published in three volumes a work entitled, "A Voyage round the World, in the years 1800, 1801, 1802, 1803, and 1804," which contains much information respecting the islands in the Pacific Ocean. His narrative confirms in every respect, the reports of the Missionaries in their journals. He represents some of the natives as men whose open profession is of such abomination, that the laudable delicacy of our language will not admit it to be mentioned. "These are called by the natives Mahoos. Otoo himself is a monster of debauchery. Their pollution in this respect beggars all description; my mind averts from dwelling on an object which recalls so many images of disgust and horror. Their wickedness is enough to call down the immediate judgment of heaven—unless their manners change, I pronounce

that they will not long remain in the number of nations. The sword of disease is no less effectual than the waters of a deluge.

"With regard to health, peace of mind, and vigour of body, the Missionaries stand on high ground, and must appear to them as under the protection of heaven, whilst they fall around them like rotten sheep. Mrs. Eyre, now upwards of seventy years of age, was superintending her domestic affairs with a deal of ease, content, and happiness."

His account of the Arreoyo is yet more horrible than that given by the Missionaries: "They are," says he, "a society so licentious and profligate, as to call loudly for punishment, even from divine vengeance." He furnishes many details which prove the treachery, cruelty, pollution, and drunkenness of the natives, particularly of the chiefs. The narrative, though well arranged, is too disgusting in its circumstances to be repeated here. The Otaheitans, he says, are thieves in every sense of the word, yet the most hypocritical flatterers, who will fawn upon a person just in a degree proportioned to his means of returning flattery with gifts. He states a case, wherein a chief sent for a particular friend, and after caressing him, and sending him away delighted with his generous affability, despatched several of his servants after him, who struck him dead with stones, and took his body to Pomarre as a human sacrifice, which had been demanded of this treacherous chief. In one chapter of his work, under the head of Stupidity of

Otoo, he introduces the following observations :  
 "It must be a very long period of time, before the Otaheitans can arrive at the very first elements of civil life ; a language reduced to regularity, and written characters, so as to be grammatically learnt and transmitted. There are but few of them can be taught to pronounce in any resemblance, the letters of the alphabet. Otoo could indeed compass a few, but there are many letters which neither he nor any other Otaheitan could articulate. Such are our C, K, S, Q, X, and G. V they pronounce B, and C they soften into T. Thus Captain Vancouver, is Taptain Bancouber, and Captain Cook, Taptain Tootee. The royal Admiral is Rammi-rell. Very good fellow, very bad fellow, were the plainest words that Otoo could articulate ; ha-remi de rum, bring hither the rum, and a very few others. He would sometimes send to the Missionaries for pen, ink, and paper, but used them as a child, making scrawls and scratches. On some occasions I have been sent for to witness his proficiency, but I ever found him more attentive to a book of pictures than to his reading and writing. He could indeed very imperfectly form some of the letters of the alphabet, but it *was* very imperfectly, and I am of opinion that there are very small hopes of improving the natives through his example, or that of any of his family. When he had any message to communicate to shipping, he usually applied to Mr. Jefferson, or some other of the Missionaries, to transmit it by the paper parow or note ; the purport of this was usually a demand

for yavva Brittanna." Speaking of the Missionaries, Mr. Turnbull says, "They apparently lived together in the greatest love and harmony, and all of them present an example of industry. Their situation, however, is by no means so comfortable as many of our countrymen may be inclined to imagine; for as their stock of European articles decreases, they must proportionably lose their influence over the natives.

They possess a public garden very well stocked and cultivated, and the greater part of them a private one, not much inferior. The space enclosed within the palisades of the public garden, is about four acres; it seems natural to imagine, that its beauty and utility would have acted as a stimulus to the natives to imitate their industry. *The indolence of the Otaheitans, however, is beyond the cure of any common remedy.* In the gardens of the Missionaries are lemon, lime, orange, peach, and citron trees, in great number and perfection: they have moreover patches of the tarra root, Indian corn, and indigo. The natives respect the Missionaries, and in some respect regard them with astonishment. Their comparative purity of manners, their indifference to their women, and their peaceable and upright deportment, are subjects of wonder; and as their minds unfold to the knowledge of morals, they will continue to increase in their esteem and regard for these men. The ignorance of these people is indeed lamentable." "One Sunday evening Mr. Jefferson requested permission to exhort Otoo and Tearonavoroa,

with all their followers ; Otoo sent a messenger to me on the occasion, saying that he wished to see me. I accordingly went, and found Mr. Scott and Mr. Jefferson in the act of exhortation. Their congregation might amount to near fifty. Upon its conclusion, I demanded of Otoo what he wanted with me. He asked me, upon the departure of the Missionaries, whether it was all true as they had preached ? I replied in the affirmative, that it was strictly so according to my own belief, and that of all the wiser and better part of my countrymen. He demanded of me where Jehovah lived ? I pointed to the heavens. He said he did not believe it. His brother was, if possible, still worse. Eddea was looking on, with a kind of haughty and disdainful indifference. It was all *bavery* or falsehood, adding, *they would not believe unless they could see* ; and observed, we could bring down the sun and moon by means of our quadrant ; why could we not bring down the Saviour by similar means." Pomarre he states to have been six feet four inches in height, remarkably stout made, and well proportioned ; his son, Otoo, upwards of six feet two inches, and equally well made. The father and the son, Eddea, her gallant, Tatoa-noce, and all the royal family, at different times visited Mr. Turnbull's vessel, and generally got very drunk by drinking the yavva Brittanna, as they call the rum they get from Europeans. Their conduct was often very outrageous and troublesome during their intoxication.

Pomarre seemed to labour under a general de-

bility from the fatigues of a war just terminated ; for which happy event the Missionaries celebrated a public thanksgiving ; and in the evening, one of them went on board the vessel, to exhort their countrymen on the occasion. The war had been commenced by the Attahoorians, from whom, on a great religious solemnity, Otoo had forcibly carried away their god. Otoo was defeated by them, and he and Pomarre giving up all for lost, would have fled from the island, had not the Missionaries prevailed with them to remain. The victorious Attahoorians committed horrible cruelties on all who fell in their way, and ravaged the territories of their enemies, but were afraid to extend their attack to Matavai and the Missionaries. Happily for Pomarre, the crew of the Norfolk, and other European residents in the island, in number about thirty, and all accustomed to the use of fire-arms, espoused his cause in this extremity. The Missionaries had explicitly told them, at an early period of their settlement, that they should take no part in their wars. With his acquisition of Europeans, Pomarre now retaliated the cruelties of the Attahoorians on their persons ; at length a peace was concluded between the parties, the Attahoorians keeping possession of their idol as before.

Mr. Turnbull sailed to Ulietea on a trading voyage ; there the chiefs professed great kindness for him, and he loaded them with presents. On the evening previous to his proposed departure, four of his seamen deserted, and he went on shore at two in the morning to request the king to use



his authority to have the people restored. "I counted," says Mr. Turnbull, "on his gratitude for our innumerable presents, and his apparent friendship, and had no doubt of the success of my embassy. In this, however, I found myself to have much mistaken the character of the Ulieteans, who of all virtues, have the least claim to that of gratitude; such is the famed virtue of savages. Why will theory thus fatigue itself to raise speculations, which the experience of a moment must demolish?"

Mr. Turnbull was glad to get on board again.—He was roused by the captain in the night, with intelligence that both cables were cut by the natives, with a view to the wreck of the ship, and the destruction of the crew. A most desperate and critical conflict ensued; and after a hard battle, and much labour in replacing their anchors, they, almost miraculously, escaped. The fury of their assaults, and the horrible tortures with which the Ulieteans threatened to put the seamen to death, when in their power, placed the latter in a most terrifying situation. It pleased God to send a change of wind on the night after the battle, and silently, yet actively, they towed out the vessel beyond the reach of musketry. "Notwithstanding all our difficulties," says Mr. Turnbull, "by the blessing of Providence on our strenuous exertions, we succeeded in getting some sail set, before our motions were discovered by the natives on shore. The wretches seeing the ship under sail, hailed us with a most hideous and savage howling, mingled with mutual reproaches and upbraidings for not keeping a better

look-out, as the ship would now be for ever lost to them. We now learned the truth of what we had before often heard from others, that the fury of savages in battle is incredible, and bears no resemblance to that of a civilized being under the same circumstances. They forcibly recal to mind the fables of heathen mythology; they appear possessed; a fury more than human seems to flare in their eyes, and convulse their souls. But I will not attempt to describe what no words can convey; I will only observe, that if their courage and talent of mischief were equal to their fury, they would be invincible."

Mr. Turnbull also visited Owyhee. He speaks highly of Tamahamā as a great warrior, politician, and acute trader: His dominion is completely established. He has a navy; employs European and American artificers; and lives in a palace built after the European manner, of brick, and having glazed windows. The natives of the Sandwich Islands, are in every respect much more ingenious, and much further advanced in the knowledge of the useful arts of life, than those of Otaheite. The Sandwich Islanders in the dominions of Tamahama frequently make voyages to the North-west coast of America. Several of them have made considerable progress in the English language; their intercourse with the Anglo-Americans, and the navigators of Britain, having given them the opportunity, of which they have so eagerly availed themselves. They are much more industrious than the Otaheitans. Both sexes are strong, hardy, and

capable of enduring great fatigue. Mr. Turnbull offers the following hint, as he terms it, to the Missionary Society: "They might perhaps find it answer their purposes to turn their attention to that quarter, where, in my humble opinion, their benevolent efforts are more likely to prove successful than at Otaheite. Indeed, from certain events that took place on their being discovered, and particularly from the lamented fate of the great Cook, the Sandwich Islanders have generally been regarded as a race of savage barbarians.

"The truth, however, is, that many of the horrible practices of the Otaheitans, such as infant murder, &c. are unknown amongst them; and the fatal accident which befel Cook, is to this day deeply and generally deplored by them.

"Should the Missionary Society adopt this hint, and make the experiment, I have no doubt that land might be easily procured as a grant, or as a purchase. Tamahama is perfectly acquainted with the nature of a bargain, in the European sense of the term, and would conform rigidly to the conditions; differing in this, as well as in many other respects, from certain chiefs in Otaheite. The latter are constantly endeavouring to extort fresh remuneration from the Missionaries there, whom they seem to regard only as strangers suffered to remain amongst them during their good pleasure. Owyhee may be seen, in fine weather, at the distance of forty leagues out at sea; containing two very lofty mountains, Mouna Roa, and Mouna

Kaa, whose summits are generally enveloped in clouds and vapours.

“The Americans in particular carry on a most active trade with these islands, supplying them with property at an easy rate in exchange for provisions; and unless I am deceived, will do more than any others to exalt it to a singular degree of civilization. The reader will here pardon me for introducing this remark on American commerce; so far does it exceed all former efforts of former nations, that even the Dutch themselves sink under the comparison. Scarcely is there a part of the world, scarcely an inlet in these most unknown seas, in which this commercial hive has not penetrated. The East Indies is open to them, and their flags are displayed in the seas of China. And it must be confessed, to their honour, that their success is well merited by their industry.”

On Mr. Turnbull's return to Otaheite, he sent the ship to some of the windward islands, and remained himself at Otaheite. Here he had a full opportunity of observing the manners of the people. He attempted to employ them as boatmen, under the superintendence of an European, but the fatigue of the oars soon sickened them. It was ludicrous to see their yawns and grimaces upon these occasions; they would exhibit their blistered hands, and exclaim most dolefully, Owhow, Owhow, not good, not good. He says, “The superstitions, extravagances, and religious observances, of this people, are beyond all description ridiculous; they seem to have no analogy either in

heaven or earth, and must baffle every investigation as to their origin. It may be satisfactory to the friends of the Missionaries, to learn that their prayer-meetings and public ordinances were constantly kept up, the morning and afternoon of every day, and on Sundays three times in the day. The natives, however, did not attend. The brethren took it by turns to visit parts of the island within their reach on that day. The preaching, or rather the example, of the Missionaries, is not, however, wholly without effect. The Sabbath is called by the natives Mahanate Etooa, the day of God ; and however little attention, in every other respect, they pay to religion, their conduct in the immediate neighbourhood of Matavai, on this day, is more sedate and orderly than on any other. The Missionaries have doubtless gained a small victory over them in this point, as likewise in another of still greater consequence ; the greater part of their former obscenity in their public dances has disappeared, and in the neighbourhood of Matavai the Sunday has something of the semblance of a Christian Sabbath. The Missionaries indeed neglect nothing to render their mission successful ; but I repeat, that I fear their efforts will be for a long period unsuccessful. It is perhaps expecting too much of the Otaheitans in their present state, to expect any thing of Christian faith from a people so rude and barbarous ; perhaps the Missionaries, according to a trite proverb, *have begun at the wrong end*, preaching the mysteries of their religion, before they have laid a foundation by in-

structing them in its simple elements. *The doctrines of the Trinity and the Incarnation are not for Otaheitan understandings.*

The huts of the natives in general are but little superior to so many sheds; some of them covered with grass, others not. Their whole furniture, even that of the royal family, consists only of a few wooden stools about six or seven inches in height, and the side of an old canoe, which answers the purpose of a bedstead for the chief, as the stools supply that of a pillow; the remainder of their furniture consists of a few country baskets, some of them from the Sandwich islands; a wooden tray or two, in which they mix their popay, ava, &c. a piece of hard wood, and a stone muller employed for pounding; some of the country gourds, cocoa nut shells, and a scoop net.

This is a complete inventory of their best furnished houses. The Otaheitans to a man are passionately attached to their own country, and believe it not to be exceeded by any country in the world. They have cocoa nuts, and what can exceed their bread fruit? They are fully persuaded that we have no other purpose in visiting their island, but that we are half starved at home, and that we came here to fatten, or as they say, to get handsome; in a word, Otaheite is the finest island in the world, and Pomarre the greatest man.

Mr. Turnbull's ship was lost on some rocks in one of the windward islands, and the crew narrowly escaped death by the hands of the natives; after severe conflicts and privations, they arrived at

Otaheite in a square punt, rudely formed from the wreck of the ship. "They were too much fatigued and worn out to attend divine service in the chapel of the Missionaries: Mr. Jefferson, therefore, with that anxious piety which distinguishes him, preached a thanksgiving sermon in the house."

One sailor was severely wounded, but carefully attended by Mr. Elder the surgeon, and the other Missionaries. "His life was long despaired of, nor could he possibly have survived, had he experienced less kindness and attention. And here let me not forget Mr. Jefferson; but to say every thing in one word, I shall only add, that he practised actively what he preached zealously. Once for all, I must express my regret, that such labourers are fixed on so ungrateful a soil; may their future harvest be such as to reward their toil."

In the beginning of August, 1803, Otoo the king, Tereea-navoura king of Tiarraboo, Pomarre, Eddea and her warriors, Paitia the brother of Pomarre, and Owo his sister, together with ten Europeans, and all their adherents and fighting men, departed on a mighty expedition against Attahooroo, and having reduced the rebels to submission, Pomarre divided the forfeited lands of their principal chiefs amongst his own friends. Tereea-navoura died during this expedition, to the great grief of Eddea, for he was her favourite son.—Otoo was the favourite of Pomarre.—Eddea had, for her share, a great part of the forfeited domains in Attahooroo.

A ship having arrived before the ceremonies at Attahooroo were finished, Pomarre hastened

back to Opore to prepare his presents ; he had got his hogs in the canoe, and was half way to the ship, when he was seized suddenly with a fit, and falling with each hand on the side of the canoe, expired. The poor fellows in the canoe paddled immediately back as fast as possible to his house at Opore, where, in her way likewise to the ship, Eddea had by this time arrived.—“All was anguish and confusion ; some imputed his death to one cause, others to another ; but the opinion of the majority was, that he had offended the gods, though they could not agree by what means, except by his human sacrifices. They had recourse to one most singular remedy : the body of a human victim which he had sacrificed about three weeks before, was brought, and stretched prostrate under him, in the hopes of appeasing the offended deity.

None had more cause of regret in this event than the Missionaries, to whom Pomarre had been a fast friend. They wrote to the captain of the ship, who was bound to Port Jackson, requesting him to remain till the morning, that the sense of the Society might be taken in what manner to act upon this unexpected occurrence. The following morning Mr. Jefferson came to the ship, and informed us that after several consultations, the Society had resolved to confide in the promises of Eddea, who said that every thing should doubtless proceed as before. Mr. Jefferson, at parting, requested me to desire their friends at home not to be over solicitous as to their safety.

Otoo was still at Attahooroo when his father



died, and no intelligence had been as yet received from him when we sailed. How he felt this loss I cannot say, but it appears to me that the loss to the royal family must be irreparable. With the exception of Pomarre and Eddea, none of them appeared to possess sufficient abilities either to manage their own people or awe their enemies. It is a crisis big with events for the Otaheitan. It is impossible to predict what may be the event."

Mr. Turnbull took his passage for Port Jackson in the ship to which Pomarre was on a visit when he died. I have made many extracts from Mr. Turnbull's publication, taking him as the chief authority for the state of Otaheite during his residence there. I will close my communications from him, with the remarks which he made respecting the Missionaries during his first visit to Otaheite. "We cannot omit in this place to do justice to the amiable manners and truly Christian deportment of these men, who, like the apostles of old, foregoing all the comforts of civilized life, and a life at least of tranquillity in their native land, have performed a voyage equal to the circumnavigation of the globe, and, like the dove of the ark, carried the Christian olive over the world of waters. Their life is a life of contest, hardship, and disappointment; like their holy Master, they have to preach to the deaf, and exhibit their works to the blind."

Otoo, on his return to Opare, after the death of his father, behaved with kindness towards the Missionaries, and assured them of his protection. Being sole possessor of the kingly power, he now

assumed the name of Pomare, by which name, therefore, he who has been hitherto designated Otoo, will hereafter be mentioned in this narrative. The Missionaries were indefatigable in their labours to instruct the natives; and their endeavours to teach and catechise the children were truly laudable. During the years 1804 and 1805, they had to contend with many discouragements: the natives turned a deaf ear to their persuasions, and they were a long time without intelligence or supplies from the Board of Directors. A letter from the society of Missionaries at Otaheite, dated the 29th of July, 1805, is acknowledged by the Directors in London, on which the following remarks are made in the Evangelical Magazine for July, 1806. "From the general strain of their letters, it appears that the want of success, and the want of society, with their long continued disappointment in not receiving supplies and letters from England, have concurred to render them uncomfortable; so that some of them have entertained serious thoughts of leaving the island. Mr. Jefferson, we are sorry to hear, has but a very indifferent state of health. Peace is enjoyed; but the natives discover a violent propensity to procure implements of war. Another of Pomare's family is dead. Both the king and queen are in bad health. The Missionaries have sent a great curiosity, *a short letter to the Directors, written by the king's own hand.* He applies himself much to the attainment of the English language, in which he is likely, if he lives a few years, to make a tolerable proficiency: but

his subjects have not as yet discovered the same laudable disposition." The language of the Missionaries, in their letter, is, "Instructions continue to be given to the inhabitants of the land in the things of God, but apparently none savingly profit by them; so that, as we at first found them, they seem to remain, gross idolaters, enemies to God by wicked works, without God, without Christ and without hope; yet it must be confessed, that very many of them have a considerable, though unsanctified, knowledge of the doctrines of Christianity." A war of short duration broke out in 1807 between Pomare and the people of Attahooroo; several chiefs, and some hundreds of the people, were killed, before a peace was concluded. A regular vocabulary of the language of Otaheite, and an essay towards a grammar, were sent to England by the Missionaries. Mr. Jefferson, that devoted servant of his Lord, finished his earthly course on Friday night, September 25th, 1807. Death was not to him the king of terrors; he was a long time waiting for, and desiring his dismissal from the body; and though he did not experience raptures of joy, he possessed a settled peace of mind, and a firm persuasion of his interest in Christ. Some of his last words were, "Comfortable, comfortable! sweet, sweet! glory, glory be to Him!" The instruction of the youth at the close of this year was much more promising than that of the adults. A spelling book and catechism, in the Otaheitan language, were printed in London by the society, in

order to facilitate the instruction of the natives by the Missionaries.

In the year 1808 a very serious war broke out in Otaheite, which for some time threatened the dissolution of Pomare's government, and the total overthrow of his authority. The brig *Perseverance*, from New South Wales, being in Matavai Bay, the greater number of the Missionaries went on board of her with their effects, and arrived on the 12th day of November, 1808, at Huaheine, leaving at Otaheite, with Pomare, four single brethren, Messrs. Hayward, Scott, Nott, and Wilson. In consequence of a severe defeat, Pomare and the four Missionaries were obliged to fly to the island of Eimeo. The rebels at Otaheite on this occasion burnt the houses of the Missionaries, destroyed their gardens and plantations, and seized all their property. Three of the brethren at Eimeo removed to Huaheine, leaving only Mr. Nott with Pomare. The people of Huaheine gave the Missionaries a very friendly reception, and Messrs. Davies and Henry made a tour round the island, preaching on every favourable opportunity. Mr. Nott passed over there also.

At Otaheite, the rebels took possession of the *Venus* from Port Jackson, killed the first mate, took the crew prisoners, and appropriated to their own use the powder, stores, &c. composing her cargo. Captain Campbell arriving in the *Hibernia*, warned by a letter written by the king and the brethren while at Eimeo, escaped the same fate, retook the *Venus*, and ransomed the prisoners.

Pomare went back to Otaheite, and was again defeated in the district of Farna; he retreated to Opave, and resolved to keep his ground, if possible, till the arrival of a reinforcement from Raatea and Borabera. The *Hibernia* touched at Huahine, and informed the Missionaries there was no prospect of Pomare's regaining the sovereignty; upon which all the Missionaries, excepting Messrs. James Hayward and Henry Nott, embarked in the *Hibernia*, October 26th, 1809, and arrived at Port Jackson, in New South Wales, on the 17th of February, 1810. From thence the Missionaries addressed two letters to the Directors in London; the last, dated Sydney, New South Wales, March 5th, 1810, concludes in the following manner:

"And now we are here, we are willing to wait to know your mind on the subject, and to return to our former station, in case such measures are adopted as are likely, in the common course of things, to secure the permanence of the mission. It is with grief of heart we look back and review the many years we have spent in it, the dangers we have gone through, the labour we have bestowed, and the expenses that have been incurred; and all, apparently, to no purpose! May the good Lord sanctify this painful dispensation both to you and us. This is the sincere prayer of, honoured fathers and brethren,

"Your unworthy brethren and servants.

"JOHN DAVIES,

"For the Missionaries."

Now dark and distressing was such a state of things, as it regarded the south sea islands, the Missionaries, and the Missionary cause. The Society in London were long without any satisfactory intelligence after the receipt of this letter.

Darkness, as to this their first Missionary effort, shrouded their hopes, and made them tremble for its state; but HE who makes light to spring up in darkness, who often reduces his people to the verge of despair, that they may be taught their own weakness, and to rely wholly upon HIM, was pleased at length to send them accounts in a letter from Eimeo, dated the 21st of October, 1812, more cheering than any they had ever received from thence.

In the year 1811, the Missionaries, who had left the islands in consequence of the civil wars which prevailed in 1810, returned to Eimeo, and resumed their faithful labours there. They had written fully to the Directors in London, on the 24th June, 1812, but their despatches never reached their destination. In their communication of the 21st October, they give very interesting information respecting the religious feelings of Pomare: "On the 18th of July he offered himself as a candidate for Christian baptism, declaring it his fixed purpose and determination to cleave to Jehovah, the true God, and to us his people, &c., expressing his willingness and desire to receive further instructions in the things of God, and requesting us to pray for him. He gave us to understand, that this resolution was the result of long and increasing conviction of the truth and excellency of our holy religion.

Much conversation took place on this occasion, too tedious to relate here at large; however, we must mention some of it: He said he had been endeavouring to persuade his father-in-law Tamatoa, and Tapoa, (the two principal chiefs of the leeward islands,) to take the same step he was taking, but that they told him he might do as he pleased, but for them, they would cleave to *Ooro*, which he observed was cleaving to satan; and said that if no one else would hear us, or embrace our religion, he would, as he desired to be happy after death, and be saved in the judgment-day. On our observing that we did not cease to pray to God for him, and that it would rejoice us much to see him sincerely and truly given up in heart to God, and that if that was the case, he might then be baptized; he replied, that we could not know his heart, nor he ours; but that He who made us, ever knew our hearts, and whether we spoke truth or falsehood to each other. We informed him that it was customary for those who offered themselves as candidates for baptism from among the heathen, to be for some time further instructed in the things of God, and their conduct inspected, that it might be known whether they had truly forsaken every evil way, and were really turned in heart to God, before they were baptized; all which he seemed to approve of, observing, that he was willing to do as we thought proper; and that he left the affair of his baptism entirely with us as to the time. Another thing he proposed during this conversation must not be omitted: viz., the erection of a building for the worship

of God ; and on being told that perhaps it would be better to defer the building of it until his and our affairs should be more settled, he replied, " Let us not mind these things, let it be built at all events." However, his removal to Taheite, (whither he went on the 18th of August, at the instigation of two chiefs, who came over for him,) prevents this for the present. Indeed it is a circumstance we very much regret, as it deprives him of the means of grace and instruction, except by letter, and exposes him to many and great temptations. However, thanks be to God, we learn from his letters, and verbal accounts of him, that he strictly observes the Christian sabbath, and perseveres in an open profession of his new religion before the chiefs and people ; and for which, we understand, he has already experienced a considerable degree of persecution, notwithstanding his dignity.

" That you, our honoured Directors, may form a judgment for yourselves of the present state of his mind, we send you with this, two of his late letters, with a translation of them. You will learn from them the then state of Taheite, in which there has been little alteration since. Though he has got a footing there, his regaining the sovereignty of that island appears to us a matter very doubtful. However, this we well know, that He, who we trust has humbled him, and led him to cast his honours at his feet, can exalt him to greater power and honour than ever he possessed ; and we doubt not will do it in due time, if it be more for his glory and the good of his cause here. There



are others whom we trust the Lord is drawing to himself from among this people. There is one man in particular, of whom we entertain good hopes. He has not as yet requested to be baptized, but it may be owing to his ignorance of the propriety and necessity of receiving that sacred rite. We have little doubt of his heart being changed by divine grace ; but we do not like hastily to baptize any ; we wish to have good evidence of real conversion before we do it. One of our domestics who departed this life the other day, we hope died in a safe state. He was a lad that had long enjoyed the means of instruction, but seemed regardless and obdurate, till a little before his death, when he seemed to be brought to repentance, and his mind to undergo a great change :— he prayed, and cried for pardoning mercy through Christ, as long as he was able.

“ We now earnestly entreat a continued interest in your prayers, and request you will not fail to write to us by every opportunity that offers, and regularly transmit us the Evangelical Magazine, and Missionary publications, which we always find to have a tendency to quicken and refresh us. We rejoice in the prosperity of your undertakings, and in the prosperity of all other Missionary Societies, and others formed for good purposes. The account we have received of the Bible Society, and its astonishing success, gives us peculiar joy, and excites in our hearts much thankfulness to the Author of all good. Surely the latter day glory not only begins to *dawn*, but to *shine* with consid-

erable effulgence. May the Lord crown every effort for the spread of truth, and the advancement and establishment of his kingdom, with abundant success! We remain, honoured fathers and brethren, your brethren and humble servants in the gospel for Christ's sake.

W. HENRY, W. SCOTT,  
J. DAVIES, C. WILSON,  
J. HAYWARD, H. NOTT,  
H. BICKNELL."

The following are extracts from letters written by Pomare to the Missionaries; the original letters, from which the translation is made, are in the hands of the Directors.

*Papeite, Taheite, Friday, Sept. 25, 1812.*

Dear Friends,

May Jehovah and Jesus Christ, may the Three-one, our only Lord and Saviour, bless you!

May my soul be saved by Jesus Christ. May the anger of Jehovah towards me be appeased, who am a wicked man, guilty of accumulated crimes—of regardlessness and ignorance of the true God, and of an obstinate perseverance in wickedness! May Jehovah also pardon my foolishness, unbelief, and rejection of the truth! May Jehovah give me his good Spirit to sanctify my heart, that I may love what is good, and that I may be enabled to put away all my evil customs, and become one of his people, and be saved through Jesus Christ our only Saviour. *You* indeed will be saved—you are become the people of God; but *I* may be banished to hell; God may not regard

me: I am a wicked man, and my sins are great and accumulated (or gathered together.) But Oh, that we may all be saved through Jesus Christ! May the anger of God towards us all be appeased, for all of us have been disobedient to him as our Lord and Master. Look at the beasts: they are all obedient to man as *their* lord and master; but we have not obeyed *our* Lord and Master. Surely, we are fools! May the Three-one save us!

POMARE."

To the Missionaries, Uaeva,  
Moorea, (Eimeo.)

*Papeite, Taheite, 8th October, 1812.*

My dear Friends,

May Jehovah and Jesus Christ our Saviour bless you! If it had not been for the mercy of God towards us, we should all have been cut off long ago. Had it pleased God to give us up to the will of Satan, he would long ago have destroyed us all. To the Three-one we owe our preservation and salvation. Oh Jehovah, save us! Oh Jesus Christ, save us!

Nothing bad (as to war) is talked of at Taheite at present; if it were otherwise I would not remain here. There is one thing which fills me with horror, which I will inform you of by and by. Satan, perhaps, is the author of it; he is envious of me. May Jesus Christ save me! The affairs of Taheite are pretty well settled, the chiefs having sent professions of subjection; but how long this will continue is uncertain. However, at present all is well. I continue to pray to God without

ceasing. Regardless of other things, I am concerned only that my soul may be saved by Jesus Christ! It is my earnest desire that I may become one of Jehovah's people; and that God may turn away his anger from me, which I deserve for my wickedness, my ignorance of himself, and my accumulated crimes! If God were pleased to create all mankind anew, then they would be good. This is my earnest desire, that God would enable me from my heart to love that which is good, and to abhor that which is evil; and that I may be saved by Jesus Christ. My dear friends, write to me that I may know your minds. Inform me also of the news from Port Jackson, and whether King George is alive or dead. May Jehovah and Jesus Christ our Saviour bless you!

P. R.

To the Missionaries, Uaeva,  
Moorea, (Eimeo.)

These were indeed good tidings from a far country, refreshing to the hearts of the Directors, after so dark a season. Their joy on this occasion, however, was not without some circumstances to awaken sorrow also. Three of the sisters were no more. "They have taken their flight to a better world," say the Missionaries, "and have left us to lament their loss; but which we trust is their eternal gain. Mrs. Henry departed this life on the 28th of July, 1812; after a tedious illness; worn out in the service of the Mission. Her death is a sore loss, both to her family and the Mission."

This faithful servant of her Lord, and amiable

friend of the perishing heathen, was one of the first Missionaries who landed from the ship Duff on the island of Otaheite. She was of a delicate frame, but of an elevated mind. Like a bird frightened from her nest, twice she fled far from the Missionary stations; but as often returned, when the alarm subsided, to the objects of her tender solicitude. She was faithful in many conflicts; eager to deliver an idolatrous nation from the dominion of Satan, and at last, like a good soldier of Jesus Christ, she died on the field of battle.

Mrs. Davies, on the 4th of September, 1812, twelve days after becoming the mother of a native of Eimeo, died suddenly, and was followed a few weeks after by her infant child.

Mrs. Hayward, who had been long afflicted by a dropsical complaint, was relieved from her sufferings by death, on the 4th of October, 1812. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned; but now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city." "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the

Spirit, that they may rest from their labours, and their works do follow them." I have often been led to meditate with delight on the last scene at the sepulchre of our beloved Lord. Some women who had followed the divine Saviour through all his persecutions when in life, now sought him, sorrowing, in the grave: small was this congregation in the eye of man, but precious in the sight of God. He, who is Lord of all worlds, sent a heavenly messenger to these weeping believers: "and the angel answered and said unto the women, Fear not ye, I know that ye seek Jesus, which was crucified:" then from the depths of the grave, the angel of God directs their rising hopes to the glories of immortality, "He is not here; for, HE IS RISEN, as he said. Come, see the place where the Lord lay." So did Jehovah also send his angels to admonish the disciples, as they looked steadfastly towards heaven, beholding the cloud that received their ascending master from their sight: "which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The Gospel of Christ in every age hath been fraught with blessings to the female sex: wherever it has been received, it has elevated their character, and restored them to their rights. Women were first to weep, and to watch at a Saviour's grave; and even at this day, we must blush to own, that not one third of the number of men, in proportion to the number of women, are to be found at those holy

ordinances, and in those sacred courts, where weeping sinners are now wont to seek a crucified Redeemer.

The next intelligence that reached the Directors in London from the Missionaries, was by their letter dated Eimeo, September 8th, 1813, from which some extracts follow. "Pomare is still at Taheite, and exposed to many and strong temptations: however, his example, in publicly renouncing the idol gods and religion of his country, and declaring his full conviction of the truth, superiority, and excellency of our religion, has had a powerful influence on the minds of many, both at Taheite and this island; convictions stifled years ago, and instructions as we thought, entirely thrown away, seem now to take effect; there is a stir among the people; many doubt and waver, some examine and inquire: in short, we have witnessed within the last six months what we did not expect, nor scarcely hoped to see in our time: we have cause for praise and thankfulness, we have cause to rejoice; yet we rejoice with trembling, lest some of our present expectations may not be realized; and we have no doubt that what we have now to communicate, will excite the prayers and thanksgivings of many in our behalf, and also in behalf of these poor islanders. Hearing from time to time that there was a stir among some of the people at Taheite, some of the brethren went over to inquire, and see how things were; they soon found tidings of a favourable nature that far exceeded their expectations; a prayer meeting had been instituted in the district

of Paee, without our knowledge, or any interference whatever ; it originated with two of our old servants, Oito and Tuaheine ; these had enjoyed the means of instruction long ago, but continued, as they now express it themselves, among the greatest, and most hardened sinners in the place.

Oito was brought under strong convictions, in consequence of some expressions which the king had made use of ; he then applied to Tuaheine for instruction, knowing he had lived long with us ; this was the means of deepening the impressions on his mind ; they separated from their companions, often conversed together, and retired to the bush to pray together. This soon excited the observation of others ; many mocked and derided, but some young men and boys joined them, and agreed to cast off their gods and bad customs, keep the Sabbath, and worship Jehovah alone. These formed the prayer-meeting above mentioned, and they had often, amidst much contempt, met together to pray, before the arrival of the brethren ; they were persuaded to come over to Eimeo, to be near us for the purpose of further instruction, and attending school : to this they cheerfully agreed. Two of the brethren having made the tour of the larger peninsula of Taheite, for the purpose of preaching to the people, returned, accompanied by the two men above mentioned and their companions. Previous to their arrival, there appeared some good beginning here in Eimeo, among our domestics and others. After several conversations with those from Taheite, and others that appeared desirous



of instruction, on Sabbath day, July 25th, at the close of a public meeting for worship in the native language, we gave out that there would be a meeting next evening different from any we had ever had here before ; to this meeting we invited all that were truly desirous of being instructed in the word of the true God ; all that really and sincerely renounced their false gods, and desired to cast away all their evil customs ; all that were willing and desirous to receive Jehovah for their God, and Jesus for their only saviour ; all such we invited, and would be glad to see next evening ; and moreover, that we would write their names in a book if they desired it, that we might know who they were. When the time appointed arrived, about forty attended, and after prayer and singing in the native language, and an appropriate address by brother Nott, on the design of the meeting, *thirty-one* of those present most cheerfully came forward to have their names put down as of the character above mentioned ; some others declined it for the present, and we pressed no one, but urged upon them all, attendance on the means of instruction. With those whose names are written down, we have had several meetings since, beside our common and general meetings for the instruction of the natives, and have had the satisfaction of adding eleven more to their number, which makes in all 42. Among these last are the young chief of Huaheine, and a principal Arreoi, who is also a priest." The letter from which the preceding is an extract, was signed John Davies, in behalf of the Missionaries. In another

letter of January 7th, 1814, they mention the death of a young man of the name of Mui, who was one of those whose names had been written in July, 1813. When his illness prevented his attendance on the means of instruction, and public worship, he would often say, as he saw his friends passing to enjoy these privileges, "My feet cannot go, but my heart goes with you." His dying testimony was simple, but satisfactory : he did not pretend to much knowledge, but one thing he knew ; he knew he was a sinner, and knew also that Jesus Christ came into the world to save sinners, and the knowledge of this, removed from him the fear of death. This, from him, appeared to us as implying much more than he expressed." In another letter dated April 23, 1814, they state that their assemblies for worship, when Taheitan, were numerous and attentive, and that it was necessary to enlarge their place of worship. UPAPARU, a chief from Taheite, with his family, came to Eimeo, to attend their meetings for worship ; UTAMI, an intelligent man, a chief of the island of Tahaa, had joined the society of professing believers, with a decided approbation of the religion of Christ ; and several others had come up from Taheite and Raiatea to attend on religious instruction, though they suffered by so doing. The converts are represented to be steady in their profession, and exemplary in their conduct. They observed the Sabbath, had family prayer, and asked a blessing on their food. They held frequent meetings for prayer among themselves, and hence they received from their scoffing

countrymen, the appellation of "Bure Atua," or "praying people." The Missionaries made a tour of the islands Huaheine, Ulietea, and Tahoa. The gods of the natives began to fall into disrepute, being called every where "bad spirits," "foolish spirits," and Jehovah the "good spirit."

. In a letter dated Sept. 17, 1814, the Missionaries say: "Here at Eimeo our congregation has increased greatly. Upaparu, mentioned in our last, together with his brother Vaiturai, both chiefs of Taheite, have come over with a number of their men, on purpose to seek instruction. The King also, after an absence of two years from us, has lately come over with a number of people, most of whom profess to be worshippers of the true God; and of these attend our meetings regularly; and our place of worship, which was lately enlarged, is again too small to contain the people."

On the 9th of February, 1815, the Missionary service was deprived of one of its most active agents, in the decease of Mr. William Scott; as he had attained such a knowledge of the language of these islanders, as enabled him to convey instruction in an intelligible, as well as an affectionate manner. Danger was not apprehended by him or his friends, until the morning of the day on which he died. He took little notice through the day of any thing; only now and then he dropped a few words expressive of his reliance, as a helpless guilty sinner, on the all-sufficient Saviour. He was, apparently, often in prayer. In the afternoon he quitted his sta-

tion among mortals, and went to join, we hope, the glorious company above."

At Otaheite and Eimeo there were, in 1815, five hundred worshippers of the true God; among whom were several leading chiefs; and there were in the schools, principally adults, two hundred and sixty. The praises of God were sung by a goodly number of native voices, and not unfrequently the sound of prayer was heard from among the bushes.

Persecutions arose against the praying people; a house of worship was burnt to the ground; several of the worshippers were banished, and an attempt was made to kill one of them, to be offered a human sacrifice to their God *Ooro*. A large proportion of the natives in the district of Pare, at Otaheite, and in the neighbouring one, Matavai, where the missionaries formerly resided, had cast away their gods, and embraced the true religion. The King had also sent a book to his daughter, as a testimony that she was to be brought up in the Christian faith. This, together with the rapid increase of the "*Bure Atua*," or "praying people," excited in the idolatrous chiefs a violent spirit of persecution. Those of Pare and Hapyano induced some chiefs of Matavai to join them in a conspiracy to cut up the converts, root and branch. These strengthened themselves also by an alliance, for this cruel purpose, with the chiefs of Atahooroo, and Papara, though their ancient rivals and enemies.

The night of the 7th of July was appointed for the horrid massacre of all the praying people. In-

telligence, however, being secretly conveyed to the intended victims, they embarked that evening for Eimeo, where they all arrived in safety next morning. The confederated chiefs, enraged by disappointment, and reviving old feuds, wreaked their vengeance on each other, and fell in numbers by mutual slaughter. Thus the weapons, meant to be plunged in the bosoms of the "praying people," did He, "who heareth prayer," direct, by his righteous providence, against the lives of their enemies.

The following extracts are from letters received by the Directors from the Rev. Mr. Marsden, senior chaplain of the colony of New South Wales, dated Paramatta, Oct. 2, 1815: he writes "There is war at Otaheite; but I think this will eventually turn out well. Pomare has no hand in the war, nor his people; he is in the island of Eimeo, with the Missionaries, and many of his people who have renounced idolatry, and turned to the living God. The Missionaries appear to be very contented, and still anxious to promote the conversion of the heathen. They are all tried men, and have proved themselves, by their patience, perseverance, and labours, worthy of the confidence reposed in them by the Society." In a previous letter he had said, "The last accounts I had were of the most gratifying nature. The Missionaries had the most promising appearances of the gospel prevailing in those dark parts of the earth. The labours of your Society will, no doubt, be eventually attended with success. The work was great, *the arts*

*of civilization had not prepared the way, in any degree, for the introduction of the GOSPEL amongst the inhabitants of Otaheite. On the 7th November, he adds, "Since I closed my letter of October 2, I have received more particular accounts from the Missionaries. I rejoice exceedingly, that their labours are at length crowned with such wonderful success. Nothing can be more gratifying to the religious world in general; but more particularly to us on this side of the globe. They have their way now plainly opened. The natives in the Society Islands have literally "cast their gods into the fire." I am persuaded more is effected than was ever imagined by the warmest advocate of the Mission, in this limited time. What is twenty years for so great a work! The glory of the Lord is now risen upon these heathen; they begin to see his salvation. Pomare writes like an apostle: his heart appears to be deeply engaged in the work, and he is a true friend to the cause."*

The Missionaries, in a letter dated Eimeo, September 6th, 1815, state, that "In the month of May, the queen, and her sister Pomare Vaheine, went over to Taheite. In the mean time the king, who had resided for some time in our neighbourhood, thought, while this party was absent, of going himself on a slow journey around Eimeo, stopping a while at different places, to see if he could persuade the chiefs and principal people to cast away their idols, &c. When he had proceeded in this manner as far as a small district called Maatea, he sent us the enclosed letter, to inform us of the state

of religious affairs in that part of the island." The letter was as follows.

*Maatea, 3d July, 1815.*

My dear Friends,

May you be saved by Jesus Christ, the only Saviour by whom we can be saved. This is an account of our journey :—The ratiras (or chiefs) are inclined to hear and obey the word of God ; the word of God is now growing in Moorea (Eimeo.) Jehovah himself, He it is that causeth the growth of his own word ; for that reason it prospers ; it grows exceedingly ! Many there are now that lay hold on the word of God ; there are thirty-four or thirty-six in Atimaha of this description. There are others of the common people that are left ; they pay no attention to these things ; but the ratiras, they all regard the word of God. As for Maatea, they all here—the ratiras and common people—all of them have embraced the word of God ; ninety six new ones are of this description. Not many of Haumi have as yet regarded the word of God ; but Hamuna has. Hamuna is a man of knowledge ; he has been hitherto a priest of the evil spirit (i. e. an idol priest,) he has entirely cast away the customs of the evil spirit. I am *highly pleased* with these things ; and particularly that the ratiras attend so well to the word of God. This was my business in this journey ; it was to make known to them the word of God ; and behold ! they have listened unto it ; they have regarded it. Had it been otherwise, I should have been much grieved.

We shall not go from this place yet awhile ; we were to go this day to Haumi, but the ratiras detained us, saying, Stay a little, that you may know that we have in truth hearkened to the word of God. To this I said, Agreed ; we shall not go till another Sabbath day is over, then we shall proceed. They answered, that is well. The idols of these ratiras are committed to the fire, they are entirely destroyed.

To-morrow is our meeting for prayer, the commencement of the new month. Should these ratiras ask me to write down their names, how ought I to act ? Shall I write them ? Write your mind to me without delay, and give me instructions how to do.

May you be blessed of God,

POMARE, KING.

Can this be Otoo, the once apparently stupid, indolent, wicked Otoo ? Oh what a change in the whole man this letter evinces ! Is not sin a hard master ? When sin *reigns* in the soul of a man, it not only pollutes his heart, but it darkens his understanding. He acts without system ; he runs his race with uncertain steps ; it is a devious path, wandering in which he is continually lost. But when the soul of such a sinner, full of contrition, resolves to return to virtue, and to God, every step he takes towards truth and righteousness enlightens his mind, and enlarges his way, until he finds deliverance from the power of sin ; then, basking in the rays of the Sun of righteousness, his faith is strengthened, and he beholds the way of



the saints, who go from strength to strength, until they reach the heavenly Zion. "Thy word," he exclaims, "is a lamp unto my feet, and a light unto my path."—Thus a traveller, lost in the thick gloom of a forest, will find as he approaches a clearing, (as we call it in America,) a light faintly beaming on his path; and following its guidance, he travels on, until he reaches the open settlement. There the sun cheers him with his effulgence; he breathes a purer air, and he sees a beaten road, which leads him safely to his home.

Accounts received from the Missionaries, dated March 30th, 1816, communicated intelligence to the following effect. In the beginning of November, 1815, peace being seemingly restored between the contending parties at Otaheite, Pomare returned thither with his people, in order to reinstate them in their lands. On approaching the shores of Otaheite, the idolaters fired upon them. The king commanded that the fire should not be returned, and messages were exchanged, which led to apparent reconciliation.

After this Pomare and his people landed, and several of them were reinstated in their possessions, but jealousies and alarms still existed. The idolatrous chiefs, at length, with a strong force, attacked Pomare and his Christian adherents, on Sabbath day, November the 12th, at the time of morning prayer, believing at such a season they could easily be cut off. They had assembled, however, under arms, to guard against such a stratagem.

Though disconcerted at first by a sudden and furious attack, they soon rallied again, as their auxiliaries, the Raiateans, and the people of Eimeo, had kept their ground. The engagement then became desperate. Several fell on both sides. What was very pleasing to behold, the converts, when they had a little respite, (all not being engaged at once,) fell on their knees among the bushes, crying to Jehovah for protection; and for the support of his own cause against idolatry. Upafara, chief of Papara, and the principal man on the side of the idolaters, was killed.

When his death became known, his whole party were thrown into confusion; and Pomare obtained a complete victory. The vanquished were treated with great lenity, the king giving orders that they should not be pursued, and that their women and children might be kindly entertained. Even their property was spared, and the bodies of such as had fallen were decently interred. That of their chief was respectfully carried to his own land for burial.

Such self-command, so much mercy extended to enemies vanquished in battle; was indeed a new thing in Otaheite. This clemency on the part of King Pomare, (once the revengeful, bloody Otoo,) produced the happiest effects on the minds of the heathen: all exclaimed, that the new religion must be good, which taught its professors to practice such distinguished benevolence; they declared also, that their gods were cruel and false, had deceived them, and sought their ruin; they were resolved to trust them no longer. On the evening of

the day, when the confusion was over, the king and his "praying people," with many of the idolaters, united in one large assembly, to worship the God of heaven and earth, and to return him thanks for the events of the day.

After this, Pomare, by universal consent, was re-established in his government of the whole of Taheite and its dependencies, which he had lost by the rebellion in 1808. Here it may be noticed, that recently the name of Otaheite is pronounced Taheite, Eimeo is sometimes called Moorea, and Ulietea, so called by Cook, is now known as Raiatea.

The king with promptitude and zeal appointed in the several districts, chiefs friendly to Christianity, and some of whom had long been among the number of praying people. The consequence was, the entire abolition of idolatry at Otaheite and Eimeo, together with the small islands of Tapua Manu and Tetaroa, all of which became at once in profession "Christian Islands." The gods were destroyed, the morais demolished, human sacrifices and infant murder done away, and the people every where began to call upon the Missionaries to come and teach them.

Nor was this delightful revolution confined to these limits. The principal chief of the Leeward Islands soon public'y renounced idolatry. His example was followed by most of the other chiefs, and a large majority of the people throughout Huahine, Raiatea, Taha, and Borabora. Many of the converted natives became Missionaries, sent by

King Pomare to other islands, to make known to them the unsearchable riches of Christ. Mr. Osborne, on meeting two canoes at sea, on their way with a native Missionary to Chain Island, adds, "my heart leaped for joy at the sight of a native of the islands of the South Sea, who had left his country to teach the unlettered tribes of a distant island what he knew of the word of God." And may we not add, dear reader, how precious is that religion, the influence of which can implant a divine benevolence in a lately savage bosom! During these events of prodigious interest, Pomare exhibited himself a great man, and a zealous Christian. Frequently did he go round the islands preaching as an apostle, yet always subject and submissive to the instructions of the Missionaries.

The following extracts of letters will show more particularly the state of things in these islands about this time. From Mr. Bicknell, dated Eimeo, 12th August, 1816.

"Bless God with us, because he has done great things. At length superstition and idolatry are done away, and the Arreoi Society is at an end; their gods are burnt in the fire, and their children are saved from death. You know that where the gospel of Christ comes with power, it always works a change for the better in man;

"Blessings abound where'er he reigns,  
And all the sons of want are blest.

"In every district of Otaheite they have built a place of worship, in which they have prayer thrice every Sunday, and once every Wednesday.

"They teach each other to read and write quickly; many teach others the catechism. The king writes better than any of us." From Mr. Crook, dated Sydney, New South Wales, after receiving intelligence from the Missionary stations for which he meant to embark in a short time:

"I have just received a packet from Otaheite, the contents of which are of the most satisfactory and delightful nature. If the question now be asked, Hath a nation changed their gods? I think before you receive this it may be answered; yes. The Taheitean nation hath changed their false gods for Jehovah, the true God. The majority of the people of Eimeo also have renounced idols, and professed themselves the worshippers of the true God; and they are daily increasing. Brother Davies has six hundred and sixty in his school, whom he catechises and instructs;—dear man, he is ready to sink under his labours! I long to be with him, as he and all his brethren say I may be immediately useful. Brother Scott was taken to his eternal rest, leaving a young wife and two children. The brethren Davies and Nott, amidst their active labours, are frequently very ill; yet, blessed be God, the Gospel flourishes and gains ground rapidly.

"I am called upon for this letter, therefore must conclude; and have only time to add, that the triumphs of the Gospel in Eimeo will be considered as the most glorious and marvellous that have been witnessed for many ages. Priests publicly burning their gods—chiefs destroying their morais, pulling down their sacred altars, and cooking their

victuals with the materials—men and women eating together\*, and group after group flocking to the Missionaries, and giving themselves to the Lord. These triumphs of the Gospel will be proclaimed through the world, and our Immanuel will be praised by thousands and tens of thousands for what he has done in Eimeo.”

From Mr. Hayward, Missionary, dated August 16th, 1816.

“Brother Nott and I have taken a journey of fifty-two days round the island of Tabeite; we experienced kindness and hospitality wherever we went. Brother Nott, besides preaching to them, spent much time, and frequently to a late hour, in hearing and answering the numerous questions put by the natives relative to their conduct under their new profession, both in civil and religious concerns; and my employment was to teach them to read, &c. We gave away all the spelling-books. They have renounced **THEIR FORMER SYSTEM OF THINKING AND ACTING**, and it devolves on us to model a new one for them. **THE CHRISTIAN** religion, as a system, is now **THE RELIGION OF TACHEITE**: and since it has been embraced by the inhabitants, a **REFORMATION** has taken place among them; they have almost entirely laid aside their

\* “The women are not permitted to eat with the men, nor may they drink out of the same cup.” *Missionary Voyage*, page 361. Here is a remarkable evidence of the power of the Gospel in promoting civilization. It is by Christianity that females are restored to their proper rank in society—an argument to induce Christian females to become the warmest advocates of the Missionary cause.

vain and obscene amusements. The men, women, and children eat together, and although this may not appear of much consequence, yet their former custom led to many evils. The greater part of the inhabitants of the Leeward islands also have renounced paganism, and by their CONDUCT have said, "What have we to do any more with idols?" This is a revolution which the most sanguine mind could not have anticipated!" From Mr. Orsmond dated Eimeo, June 30th, 1817—He had arrived there in May.—"Our voyage from the colony to Eimeo was long, but safe. The field is large and white; and all I need now is prudence, perseverance, unquenchable love for souls, the wisdom of the dove, and the gift of the Holy Ghost. I am learning the language from Mr. Nott. There is nothing I so much desire, as to be useful to these poor benighted people. They cry for instruction; they call for our exertions; they demand the vigilant improvement of every minute for their eternal welfare. The natives say to me, "Make haste, and learn our language, that you may be able to teach us." From Mr. Nott, dated Moorea, (Eimeo,) July 2, 1817,—"To us who have seen what the people formerly were, and witness what they now are, the change appears to be great. A few years back we were obliged to entice them to hear the word; and frequently when endeavouring to collect a few of them together, they would escape from us if they could, by skulking behind a tree, or running into a bush; but now we see them coming many miles to receive instruction; and of

their own accord building spacious places of worship in every district, in which they meet themselves every sabbath, and every Wednesday evening for public prayer; and this is common in all the islands." From Mr. Ellis, Missionary, dated August 23d, 1817.—" I trust God will abundantly bless brother Davies' and Mr. Nott's exertions in teaching these people to read, and rendering so much of the word into their language. As a reward of their labours, they can look around, and see upwards of five thousand people reading in their own tongue the wonderful works of God. A great work is going on. There is no longer a partial profession of Christianity, but a general acknowledgment of Jehovah as the true God, and Jesus Christ as the only Saviour. Doubtless with some it is but profession, but with many it is otherwise; there is every reason to believe that they are become new creatures in Christ Jesus. An ardent desire prevails among them, with the use of every means in their power, to increase their knowledge. Some of them have paid so much attention to their books, (though containing upwards of one hundred pages) as to be able to repeat them from memory, from the beginning to the end. There are about sixty-seven places of worship at Taheite, and twenty at Eimeo, besides those that are building.

Their regular attendance on every means of grace would put many congregations in England to the blush, and it would cause the hearts of many ministers to rejoice, were their hearers as punctual at their places in the house of God, at the stated



times of public worship. Very frequently the service commences before the usual time, in consequence of the house being full, and the people waiting." A letter from Mr. Bicknell says, "a man is arrived from the king at Moorea, with orders for every district in Taheite to build a house for a school, separately from the house for prayer; and for the best informed natives to teach the others to read." From Mr. Orsborne, dated Eimeo, December 1st, 1817. "The natives say that before the Missionaries brought them the word of God, they were blind with *three* eyes (the eyes of the head, and the eye of the mind,) meaning that they could neither read, nor rightly understand. If there were fifty Missionaries here, there are places of worship enough for them all. I have visited the natives at the time of morning and evening prayers. A few of their petitions I will subjoin. "Jehovah! thou art the true God, there is none else. Thou alone art our hiding place. Thou alone hast sent us teachers, that our hearts may be enlightened; that we may know the sin of our hearts; that we may know the love of Jesus Christ the son of God; and that we may know the will of God. Bless our teachers; let them not die soon, nor be sick with disease. Make them diligent, that they may know our language, and tell us of the word of God, the good word. Bless also the teachers in Britain, and the brethren who believe."

These are a few of their expressions. It would astonish Europeans to see some of their prayers, written out at length. They have astonishing

gifts. Yesterday I heard a native pray that "the word of God might be sown in their hearts, as seed that is sown in good ground, that it might grow and spread, and that they might sit in the shade of it." The natives of the adjacent islands stand with outstretched arms, and cry, "send us teachers." There is no time to lose; Oh tell the Christians in England, that we often take pleasure in the thought that they are praying for our prosperity."

The following account is communicated in a letter by Mr. Hassall, dated from New South Wales.

"When my friend Mr. Crook with his family arrived on the coast of Otaheite, in the brig Active, they were much surprised that not a single native could be seen all along the shore, as the vessel sailed; nor could they perceive any smoke arising from their dwellings. This excited in the mind of Mr. Crook and others a painful suspicion, that the island had been subdued, and all the inhabitants cut off in the wars. In the midst of this agitation of mind, one of the sailors, an Otaheitan, who left Port Jackson in the Active, observed that the natives were keeping the Sabbath day; that of late they did no kind of work, nor cooked any victuals, nor went out of their houses, except to worship God; and that the whole of the day was employed either in religious worship, or in teaching one another to read. At length the vessel came to anchor in Matavai bay, but not a native made his appearance until Monday morning, when great numbers repaired to the brig, bringing with them their usual testimonies of hospitality, food and fruit of all

kinds, with other presents of cloth, &c. &c. being highly pleased, and thankful to God, that he had sent another teacher among them; and thus fully satisfying all on board that they had been observing the Sabbath day, as before expressed. Thus you see that it is not a few individuals who are turned to the Lord, but comparatively speaking, **A WHOLE NATION.** When we reflect on this anecdote, and compare the conduct of these Otaheitians with that of numbers even in the churches and congregations in and about London, you will be ready to say, that the poor heathens are taken into fellowship with Christ, whilst the children of the kingdom are cast out."

"One day," says Mr. Threlkeld, a Missionary, "as I was walking with the chief Tati, we came to the Morai, of which there is a plate in the "*Voyage of the Duff*." The chief pointed to the spot where the human sacrifices were formerly offered, and the supposed dwelling place of the god. Being asked what was become of the god now, he replied with a smile of triumph, *He has made the fire!*"

"Another time, being in a canoe with some of the natives, an enormous fish was seen jumping out of the water. This they informed me they had formerly worshipped, but had now found out that it was delicious food."

*The following is from Mr. Ellis' journal.*

"April 26. This afternoon Pomare and the queen paid us a visit. He was much pleased with the portraits in the Evangelical Magazine, and some prints of natural history.

"May 1. As we were leaving Timai before day-

light, on our return, many of the inhabitants were returning from the bushes, where they had retired for private prayer, which in general they conclude before the sun has risen above the horizon. My bosom glowed with gratitude and love, to witness their conscientious attendance on the means of grace, and their apparent fervour when engaged in devotional exercises.

"June 5. Employed, with the assistance of the natives, in digging down the remains of the altars in the neighbouring morais. A secret pleasure pervaded my mind whilst thus engaged. It was delightful to think that they were no longer used in the service of him for whom they were at first designed. How little those who polished and placed them there, supposed they would ever form part of the floor of a printing house, from whence would issue the joyful news of that salvation, through a crucified Redeemer, by means of which many should be *"turned from dumb idols to serve the living and true God."*

"June 10. Pomare arrived in the afternoon, to witness the first composing for the printing press. He was asked whether he would like to do the first himself? He answered, Yes. The composing stick was then put into his hand, and he was directed from whence to take the letters, and how to place them, until he had composed the alphabet, at the beginning of the Taheitan spelling book. He appeared much pleased on this occasion, as were many of the chiefs who were present.

"June 19. Pomare, the queen, and her sister,

dined with us to-day. We received from him some important hints respecting the language."

*Extract from the Evangelical Magazine for July, 1819.* "A letter from Mr. Threlkeld to the Directors, dated at the island of Raiatea, 29th September, 1818, has been lately received, and informs them of his safe arrival with his companions, at Eimeo, on the 17th of November, 1817. "On the 17th November," he says, "we came in sight of Eimeo, hoisted our signal flag of a dove and olive branch, and anchored the same day in Talu harbour. There is something peculiarly striking in the behaviour of the natives; nothing rude, nothing indecent, nothing impertinent in their manners, but a natural manliness throughout their deportment. Their joy was apparent on our arrival, expecting to be supplied with European articles; and "*Peace be to you,*" was the salutation from every mouth. On the following Wednesday we visited the native place of worship; it is like a large wicker cage, neatly roofed, and capable of holding near seven hundred persons. It was nearly full. Their singing, and their attention, together with the novelty of their appearance, excited sensations of mind which may be better conceived than expressed. The Lord hath indeed made bare his holy arm, and *by his own power* hath triumphed in this island! After the public service was ended, they retired to a place of prayer, where we heard them thanking God for sending teachers among them, and praying that other nations also may be benefited." We have already noticed in a former

number the launching of  
built by the persevering lab  
and named *the Haweis*.

Threlkeld says,—“ In cons  
being finished, we who are  
*stations*, availed ourselves of  
barked on the 23d July, and  
the 25th at Huaheine, where

season, till we could ascertain ~~we~~ should compose  
the intended *second* division. Several chiefs  
coming from Raiatea, (the *Ulietea* of *Turnbull*),  
soliciting for Missionaries, Tapu the King being  
among them, we were induced to attend to their  
request; and taking advantage of the arrival of the  
*Active*, Mr. Williams and I sailed to this island,  
which is the most central, and next in size to Ota-  
heite. We expect Mr. Nott to join us shortly, to-  
gether with Mr. Hayward, when he returns from  
the colony. Here we are forming a settlement,  
but need tools of every description to enable the  
natives to begin something like civilization. The  
King requests you to send him a writing desk.  
He is a moral, steady, industrious man.”

*From the Evangelical Magazine, for August, 1819.*

‘The following letter from the Rev. W.P. Crook,  
one of the Missionaries in Otaheite, was addressed to  
the Rev. W. Milne, at Malacca, and contains not  
only a confirmation of former intelligence, but  
also several very pleasing particulars with which  
we had not before been acquainted. We copy it  
from No. 6 of the *Indo-Chinese Gleaner*, published

ained cca in October last, which is just come to  
in.

“ *Wilks Harbour, Tahiti, July 9th, 1818.*

“ My dear and highly esteemed brother,

“ Mr. Davies and I wrote to you from *Eimeo* last December. Since that time many important things have happened ; we have been reinforced by additional labourers from England ; our brig, so long in hand, called the *Haweis*, is now at sea, removing the Missionaries to their various stations. Eight of us are left at these two islands, and eight go to the leeward islands of the group. We have three Missionary stations at this island, and one at *Eimeo*, with two Missionaries at each station. Mr. Bourne, one of the newly arrived Missionaries, is with me : he understands printing, and we are about to set up a press here, in addition to that which Mr. Ellis has removed to the islands below. The whole of this group of islands is now professedly Christian, and if we are to judge of their conduct by that of nominal Christians in general, they have vastly the advantage. *Theft is almost unknown among them.* Family prayer is set up in every house, and private prayer is almost universally attended to. These poor people look up to the Missionaries as their oracle in all their troubles of body and mind, civil and religious. They were once the cruel slaves of satan, destroying themselves and their infant offspring. Now, women are restored to their rank in society, a new generation of young ones is springing up, beloved by their parents ; and the

face of things is marvellously altered ; so that we are constrained to say, 'This is the Lord's doing, and it is marvellous in our eyes.'

" We are endeavouring to bring them into regular habits, and to promote their comfort and usefulness. This we trust will be in time accomplished. Last May we held the anniversary meeting at Eimeo. All the Missionaries, sixteen in number, and most of their families, were present, and spent a most delightful day together, partaking of the Lord's Supper. But what is most remarkable, a Missionary Society was formed among the natives. The king is president, and the various chiefs are governors, with secretary and treasurer. Cocoa-nut oil, arrow-root, cotton, or pork, is to be subscribed, and the funds sent to England. It is supposed that *there will be scarce ONE inhabitant that will not be a member.* Reading is become general among this people, and they are diligently engaged in teaching each other ; three thousand copies of Luke have been printed, and sold for three gallons of cocoa-nut oil each copy. Many thousands are sadly disappointed that there are no more. We believe ten thousand might have been sold in ten days. We hope to get on printing and publishing the sacred Scriptures.

" A great concern is manifested for the islands around us, and those who were thought to be out of the reach of Missionaries, are graciously and very providentially brought under the influence of the word. The fame of the Gospel has spread by means of the natives themselves. The inhabitants



of some of the low islands to the eastward, have cast away their idols, and many of them are among us learning the word of God. The sound has reached Tubuai, and the high islands called Raivavai, and the people are desirous of Missionaries. I am sanguine in my expectations of the *Marquesas*, some of whom have learned to read with us, and now others, natives from hence, are going : I have also some hopes of the SANDWICH ISLANDS, as the AMERICAN brig *Clarissa*, by whom I send this, is bound thither, and takes passengers some natives of those islands, who have been learning the word of God here. Excuse my hasty scrawl, dear brother, and let me have the pleasure to hear from you when opportunity offers, and I hope to be punctual in writing to you in return. Mr. Davies has removed to Huaheine with Mr. Ellis and others, having the press. As we are to windward, I shall most likely get intelligence first, and any you may send me shall be quickly communicated to him.

“ We are here with eight children ; have a dispensary, a large school on the new plan, much of the language, &c. to write, and frequently to preach ; Mrs. C. has also a school of girls, so that we have enough to do.”



The information conveyed in the extracts already presented will, I trust, be considered sufficient proof of a real change in the principles and conduct of the natives of Otaheite ; and that we may now justly contemplate them as advanced to a STATE OF CIVILIZATION.

I could multiply extracts to the same effect ; the difficulty is not in selecting, but in rejecting any of the interesting details of this wonderful revolution.

Whilst reading over my authorities, I feel a warm desire to insert the whole of them, the accounts are so cheering, so delightful ; but the limits prescribed to this work forbid such a course. What are we now to think of the sentiments and predictions of those who declared that the natives of Otaheite were incapable of embracing the doctrines, or ever practising the morality of the blessed Gospel of Christ ? Even Turnbull himself, the friend of the Missionaries, doubted the propriety of their mode of teaching, and seemed to prefer, as a precursor, (the way most plausible with worldly wisdom,) the cold, precarious, partial process of civilization ; instead of trusting at once to the power of a preached gospel, from the lips of a faithful Missionary, whose heart is glowing with divine benevolence, kindled by the love of Jesus, and resting on the promises of God. Those unbelieving predictions were combated, at the time, by friends of the Mission ; but it was reserved for the faith, patience, prayers, and unwearied labours of the Missionaries themselves, by the blessing of God, to complete their refutation ; when the divine mercy, effulgent as the sun bursting through a cloud, poured a flood of light, life, and saving health, on the island of OTAHEITE.

On subjects of high importance, when actual experiment is beyond our reach, speculations may be

indulged, and certain doctrines and conclusions may be objected to : but where we are favoured with experiment and proof, equal to demonstration, it were as criminal as it would be absurd, to shut our eyes on facts, and deny their existence.

The whole population of Otaheite have been civilized ; particular individuals are presented to us, in their savage state, and in their meliorated condition. Their whole moral character is changed ; activity has taken place of indolence ; benevolence of cruelty : they are manifestly new creatures from what they once were ; they confess it, and declare the manner, and the cause of the change in them.

The agents, the benevolent agents in this god-like work, of bringing a whole nation from pagan darkness, to walk in the light of humanity and virtue, have proved themselves sincere by their patience, intrepidity, perseverance, and success. Let the powers of the mind of man be summoned to survey the character, the extent, the immense benefits of this heavenly work of holy love ; and having surveyed the boundless subject, let their utmost stretch be exerted to comprehend, and exhibit the character and conduct of those apostolic men, whose labours have been blessed for setting a nation free from idolatry, cruelty, and death.

All that is dear to the human heart, in the enjoyment and exercise of friendly feeling and intercourse ; all that is tender in the pure and relative affections of domestic life, introduced to a whole

society of human beings like ourselves, lately drenched in the pollutions of vice, yields a prospect of happiness, and an amount of blessings through successive generations, too mighty for the grasp of the human mind to comprehend in all its multiplied and blissful consequences. Is there a human being, with sympathy of soul, who feels not the thrilling of delight in the mighty mass of happiness thus secured to thousands yet unborn !

Ask those Agents what were the mighty means of dispelling darkness from the minds, treachery from the hearts, and murder from the social intercourse of a whole nation ; and they will tell you with united voice, " by the gospel of Jesus Christ, the almost miraculous change has been effected."

May we not therefore conclude, that Christianity possesses the only efficient power of civilization ? It not only requires holy principles, and prescribes a pure morality ; but also supplies its agents with faith, patience, hope, and perseverance, for carrying on the work. It has abundant supplies in like manner, for all who sincerely desire to obey its commands.

To them who truly turn to Christ, are vouchsafed heavenly influences by the Holy Spirit, which change the whole man, subduing the corrupt, sinful, and selfish propensities of the human heart ; and introducing humility, temperance, and the benevolent desire of promoting the best interests of the human race. Make every member of any savage community a true Christian, and you will have at once a humane, civiliz-

507314A

ed, harmonious society. I believe this proposition to be true, by universal consent; for whatever may be said of the cunning, and apparent sagacity of pagans in their rude estate, as connected with that wisdom which is "earthly, sensual, devilish;" there can be no difference in opinion, that "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and GOOD FRUITS, without partiality, and without hypocrisy."

If such be the consequences attendant on the successful introduction of the religion of the Bible, by the grace of our God and Saviour; hard must be the heart, and cruel the hand, that refuses to be warm and liberal in the Missionary cause. Every genuine friend of civilization, must be the friend of Missions.

No principle can be more established than this, that He who created, can renew. If so, who is so able to change the mind, or renovate the spirit of man, as God, who made him.

The highest degree of civilization must consist in the purest morality, or the strict observance of the decalogue in every transaction of life. Now, the very capacity to observe this law, is a prominent promise of that covenant, whereby God graciously binds himself to them that believe his word, and accept of his salvation. "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them;" and lest it might be said there was such an evil heart in them that they could not yield a wil-

ling obedience, the further promise is given; "a new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh." Should it be yet further urged, that a people were so defiled by idolatry and vice, as to preclude the hope of acceptance, even on exercising repentance and faith; there is yet another promise to obviate this difficulty: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and FROM ALL YOUR IDOLS will I cleanse you."

Now I would submit it to every man of reflection and candour, whether there be not in the preceding promises of God, something very near to a description of the actual process of civilization in the inhabitants of Otaheite.

If it be demanded, what the gospel has to do with this process, the answer is easy, and satisfactory; it is through the glad tidings of the gospel, that all the promises made by Jehovah, are brought nigh, and rendered beneficial to mankind. Hear the apostle's own words: "Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord, according as his divine power hath given us ALL THINGS that pertain unto life and godliness, through the knowledge of HIM, that hath called us to glory and virtue; whereby are given to us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having ESCAPED the corruption that is in the world through lust." Another apostle confirms the same assertion: "For all

the promises of God in Him, (that is, in Christ,) are yea, and in Him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the spirit in our hearts."

The apostle Paul, in communicating to Timothy the glorious truths of the gospel, revealing facts which transcend, in some instances, the powers of the human mind, makes this confession, "great without controversy is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

To the Hebrews he says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil: and deliver them who, through fear of death, were all their life time subject to bondage. For verily he took not on him the nature of angels, but he took on him the seed of Abraham." "He shall be called Emmanuel," saith the Scripture, "which being interpreted is, 'God with us.'" Jehovah saith, "Let all the angels of God worship him." "Unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." The apostle John testifies, "That the word was with God, and the word was God. The word was made flesh and dwelt among us." Paul forewarns us, "*Beware* lest any man spoil

you through philosophy and VAIN DECERT, after the tradition of men, *after the rudiments of this world*, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily." Who can turn aside from worldly objects to consider this glorious person, in whom we behold Deity irradiating humanity, without being led at once to that eminent type of him, the burning bush, out of the midst of which God called unto Moses, and sent him to deliver his people Israel from a cruel bondage. "And he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside and see this great sight, why the bush is not burned."

God undoubtedly at first created man upright, but men of every age and nation have sought out many inventions, committing such transgressions of his holy law as deprived them of the communion, favour, and knowledge of their Almighty Maker. Man changed thus, but "with God is no variableness, nor shadow of turning." "Behold," said Isaiah, "the Lord's hand is not shortened, that it cannot save, neither is his ear heavy that it cannot hear, but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness."

Can any thing be more plainly applied to Otahitans than this; does not their history, and first manner of life, disclose to the eye of every reviewer



"the separating wall of sin?" Hear now the voice of one crying in the wilderness, the messenger to prepare the way of the Lord, when leading a condemned nation to the hope of restoration to the divine favour: "Behold the Lamb of God! which taketh away the sin of the world." So said the apostle John, "the blood of Jesus Christ his Son cleanseth from ALL sin;" as also the apostle Paul, "but now in Christ Jesus ye who were AFAR OFF, are made nigh by the blood of Christ, for HE IS OUR PEACE, who hath broken down the "wall of partition," that he might reconcile both unto God in one body by the cross, having slain the enmity thereby, and came and preached peace to them that were afar off, and to them that were nigh. For through HIM we both have access by ONE SPIRIT unto the FATHER."

May we not address the Otaheitans with precision in the language of Paul to the Ephesians: "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the *course of this world*, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom we all had our conversation in times past, in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. For we are his workmanship, created in Christ Jesus unto good

**works. Unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end, Amen !”**

This view of the subject removes all difficulties, and accounts rationally for the wonderful revolution in the state, character, morals, and domestic conduct of the South-Sea islanders.

The Redeemer himself as it were makes immediate and actual proclamation by the prophet Isaiah, “ Listen, OH ISLES unto ME ; and hearken YE PEOPLE FROM FAR ; the Lord hath called me from the womb :” “ and he said, It is a light thing that Thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel : I will also give thee for a light to lighten the Gentiles, that thou mayest be my salvation to the end of the earth.” “ Come ye near unto me, hear ye this ; I have not spoken in secret from the beginning ; from the time that it was, there am I : and now the LORD GOD, and his SPIRIT, hath sent ME. Thus saith the Lord, thy Redeemer, the Holy One of Israel ; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. Oh that thou hadst hearkened to my commandments ! then had thy peace been as a river, and thy righteousness as the waves of the sea : thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof ; his name should not have been cut off nor destroyed from before me.”

The sacred BIBLE, now distributing throughout the world with a heavenly spirit of holy energy

has passages enough to disclose effectually the nature of that work which hath in a manner new created the minds of the inhabitants of the islands of the South-Sea. Let us search the scriptures for this end. Wherefore then are not all the heathen nations reformed and made moral? even because those who enjoy the privileges, and ought to know the moral efficacy, of the gospel of Jesus, do not send that blessed gospel and the living preacher, to those who yet sit in darkness. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Behold, O reader, the little gambols of thousands of lovely children, whose lives have been spared by means of the Missionaries of the cross; mark the parental smiles of the fathers and the mothers, whilst they survey with affectionate delight the offspring of lawful wedlock, whom they now regard as safe under the protection of that blessed God, the seal of whose covenant hath been affixed on them. See the calm anticipating joy of that aged Otaheitian, surrounded by his weeping family and friends, whilst on the bed of death he has the assured hope of eternal life through Jesus Christ his dear Redeemer.

Instead of the war-whoop and the cannibal's feast, hear the voice of love divine, and see the de-

lightful life-giving feast of the gospel, uniting thousands in the bonds of Christian affection, and kindred joy that will grow brighter and brighter through the countless ages of eternity ;—and then ask thyself, “ Shall I be so honoured as to consecrate the silver and the gold which God hath given me in his good providence, by devoting a part of it in aid of sending to the benighted nations of my fellow sinners, the gospel and the Missionaries of Jesus the Redeemer, which have wrought such a glorious change in the islands of Otaheite and Eimeo ?” Let thy heart answer ; let thy understanding reply ; be active, be diligent, and use all thy exertions to promote the gracious work, until they who sit in darkness see a great light ; until the desert rejoice, and the wilderness blossom as the rose ; until the tree of life, whose leaves are for the healing of the nations, be found by every river, and by every stream.—Again I say, search the Scriptures ; thou shalt find all thy duty, thy encouragement, thy armour for this good work there ; and he who will not make himself acquainted with that precious book of God, THE BIBLE, either from dislike, or a fear that it may produce conviction, can never justly assume the character of either a philosopher or a philanthropist. Of such it may be said, “ The light shineth in darkness, and the darkness comprehendeth it not.” “ To the law and to the testimony, if they  *speak*  not according to this word, it is because there is no light in them.”



As it may be the desire of many readers to have a more intimate inspection of the character and

motives of the Society who planned, and of the Missionaries who executed the work of civilizing the natives of Otaheite, a few more extracts will be given from publications of an earlier date. Their views and sentiments as now to be presented, were published at a period when success had not yet elevated the Society to general favour. The celestial spark of "hope for the heathen," burnt brightly only in a few hearts; and doubts, and sneers, and even threats from adverse quarters, were employed to quench it there. The movers in this business had to contend first with unbelief within, and then with infidels without. The sarcastic shafts of irony were thrown in abundance from the strong holds of infidelity; and the charges of enthusiasm and fanaticism from the soft couches of repose, on which nominal professors of Christianity lay at their ease. If only mindful of their own welfare, the Missionary champions might have shrunk from the contest without public reproach; their fellow Christians would have continued to slumber in their seats; nay, they might have trusted to their external privileges, and solaced themselves with the assurance of personal salvation through the redemption that is in Christ:—but, the South-Sea islanders might have slept the sleep of death; Pomare might yet have been offering his human sacrifices; and parents in Otaheite have so zealously continued to cut off their own offspring, as now to have made it A DESERT ISLAND. These things might all have been, and no open censure cast upon the Christian world. There are many in that world,

whose sworn duty it is to walk in the footsteps of their divine Master, (who was meek and lowly of heart, and went about doing good,) who can *say* a great deal about him, and for him; but who beg to be excused from *doing*, or *suffering* any thing that would intrude on their supineness, their self-consequence, or their party feelings. How far the precious leaven which then began to leaven the great mass of society, has contributed to the preservation of Church and State, by the good providence of God, no human eye can discern.

Had not faith triumphed *then* in Britain, we should not *now* have to record the triumphs of grace in Otaheite, nor would an opportunity have been given of exhibiting for imitation and applause, the truly Christian magnanimity of Missionary philanthropists.

The FIRST public ADDRESS on the subject of forming a Missionary Society in London, appears to have been inserted in the Evangelical Magazine for September, 1794, "to the evangelical dissenters who practise infant baptism." After advertizing to Societies for propagating the gospel established by the Church of England and Kirk of Scotland, the Moravian and Baptist Societies, it is added, "*we alone* are idle. There is not a body of Christians in the country, except ourselves, but have put their hand to the plough. We alone, (and it must be spoken to our shame) have not sent messengers to the heathen to proclaim the riches of redeeming love. It is surely full time that we had begun. Nothing is wanting but for some persons to stand

forward, and to begin. Think of it in your most pious moments ; let it be matter of prayer before God, and make it the topic of your conversation one with another. As it is the duty of pastors of the church, " to be forward in every good work," I call upon the ministers of the metropolis to consult together on this important subject ; and without loss of time to propose some plan for the accomplishment of this most desirable end ; that " Our Lord Jesus Christ may have the heathen for his inheritance, and the uttermost parts of the earth for his possession.

AN EVANGELICAL DISSENTER."

In the Evangelical Magazine for January, 1795, there appeared " an address," yet more powerful. After enumerating many causes of congratulation, and anticipations of delight ; it is added, " But the ardour of our joy is somewhat damped by the opposite consideration : that, even among serious and opulent professors of religion, *some* are to be found of a timid, cold, contracted spirit, who lose all their zeal in a false prudential delicacy ; and who are ever crying out, " A lion is in the way," when any benevolent scheme is projected, so arduous and extensive as this before us ! Even the temper of the times, which some would insinuate as unfavourable to our views, is, however specious, no valid objection. That divine oracle is a sufficient reply : " He that observeth the winds will not sow." Besides, the faithful page of history tells us, that times of the most gloomy and unpromising

aspect have, by the wisdom and power of the great Head of the Church, "rather tended to the furtherance of the gospel." Was it not in the reigns of Tiberius, Caligula, and Nero, that "so mightily grew the word of the Lord, and prevailed?" Procrastination argues a torpid indifference. To be "forward to every good work," ranks high both as a ministerial and Christian virtue. Life's contracted span will soon be over, and with it, all opportunity of "serving the will of God in our generation," or "seeking the profit of many, that they may be saved." It is pleasing to anticipate the wide extended happiness of heathens when converted to Christ, and brought to know the joyful sound; an anticipation which, by the smiles of heaven attending our endeavours, we may by and by see partly realized. "Now, thanks be to God, who always causeth us to triumph in Christ, and by us maketh manifest the savour of his knowledge in every place."

I cannot resist the inclination I feel to insert, on account of its local interest, the following article from the *Evangelical Magazine* for February, 1795.

*"Extract of a Letter from New-York, Oct. 24, 1794.*

The Presbyterian Clergy of the Synod of New-York, which have been sitting here this week, have agreed to recommend it to their respective congregations, to set apart the first Tuesday of every quarter, beginning the first Tuesday in January, 1795, as a day of extraordinary prayer, for the revival of religion, and hastening the latter-day glo-



ry." On the foregoing the Editor remarks: It is very remarkable, that the minds of serious persons in every nation, seem at present to be big with expectations."

After many preliminary arrangements, a large meeting of ministers and private Christians, assembled on Monday morning, the 21st of September, 1795, at the Castle and Falcon, in Aldersgate-street; and after animating addresses, prayers and praise, established with joy and unanimity, "THE MISSIONARY SOCIETY." Conférences were held for the furtherance of this object, and several sermons preached on Tuesday, Wednesday, and Thursday following. "The grandest object that ever occupied the human mind—the salvation of souls, was presented in such a variety of views, and in so striking a manner by the preachers, that every serious person awoke as from a dream, filled with surprise that so noble a design had never before been attempted by them. All were constrained to say, "*This is a new Pentecost;*" nor was it a doubt with any, whether the Lord was among us or not."

Joseph Hardcastle, Esq. was elected Treasurer; the Rev. John Love, and Mr. W. Shrubsole, Secretaries; besides a large Board of Directors. Some years afterwards this institution took the name of "The London Missionary Society." The Rev. George Burder, so well known in this country by his village sermons, has been the active and indefatigable Secretary of this Society, for many years past.

A mission to the South-Sea islands was the first object that attracted the attention of this Society. In the Evangelical Magazine for July, 1795, there appeared a letter to the Editor on "The very probable success of a proper mission to the South-Sea islands." Some extracts follow: "I rejoice that God hath stirred up the hearts of others, as he has my own, to think of those souls whom, hitherto, no man hath cared for, and to endeavour to spread the glorious gospel of the blessed Lord, where the name, that is worthy to be had in everlasting remembrance, hath never yet been heard. Oh for a mighty outpouring of the Spirit upon the attempt! May every plan be framed in wisdom, and men full of the Holy Ghost be found as agents and instruments for the work! We know that the residue of the Spirit is still with Him who is at the right hand of God, and if He will work, none shall let.

"When I see our Moravian brethren hazarding their lives, and blessed in their labours, among the frozen mountains of Greenland, and feeding on whales' flesh to carry the Gospel into the hut of the savage Esquimaux; when I follow them in their travels to Mount Caucasus on the one hand, or mark them pursuing the wandering tribes of American Indians in their various migrations, and even reconciling themselves to the cabin of a filthy Hottentot, in order to make them know the power of Jesus' blood; I bow before such ardent zeal, and feel the sharp rebuke of my own lukewarmness. I reverence the Missionaries, and love the people, that thus love the souls of men for the sake

of Him, who loved us unto death, even the death of the cross. But if their labours in soils so little promising have been abundant, and the great and afflictive losses they have sustained in the work, so far from discouraging them, have but the more animated their exertions, so that where misery and death have thinned the ranks of the noble combatants, others have instantly stepped forth over their graves, to devote life, health, and comfort to the service of the poor heathen; if thus perseveringly increasing they have pursued the blessed work,—what reason have not we to hope, that with a like spirit, less danger, and fairer opportunities, much more might be done for the glory of Christ, and the good of souls! The work is wholly divine; but some nations appear in a state more ready than others for the introduction of the Gospel. The casts of Hindostan, the government as well as pride of the Chinese, in their attachment to established forms, raise barriers terrible against the admission of the Christian doctrines: whilst the very uncivilized state of the South-Sea islanders, gives such a superiority to whatever Missionaries from us can be sent among them, as cannot fail to secure them respect. Shocking to tell, they have offered us at one place divine adoration! and more shocking to tell, it has been accepted! Will no man rend his clothes like Paul, and rush in among them, to teach them the knowledge of the true God, and Jesus Christ whom he hath sent.”

This letter was long, and concluded thus: “The attempt is noble and Christian, whatever be the

issue ; which we desire to leave in the hands of the great Head of the Church, who doth whatsoever pleaseth him, amidst the hosts of heaven and the inhabitants of the earth. He works by instruments ; he can make the meanest and weakest effectual for the greatest purposes. Cowardice, coldness of heart, and envy, are always raising objections against the efforts of zeal. But every thing must have a beginning, and it is not from the wisdom of men, nor the influence of power, that success can be secured, but by my Spirit, saith the Lord ; and I trust we are conscious, O Lord the Spirit, that our eyes are unto thee ; enlighten, direct, enable, and bless these feeble efforts to the spread of the everlasting Gospel of the crucified Jesus !”

This letter was written by the Rev. Doctor Thomas Haweis, rector of Aldwinkle ; whose various publications, fervent prayers, and liberal donations, tended exceedingly to promote the mission to the South-Sea islands.

On giving a detail of the proceedings of the Missionary Society, and its cheering prospects, the Editor of the Evangelical Magazine exultingly exclaims, “ Never did we think that our eyes would behold a scene so pleasing as that which has on this occasion been presented ! The dear friend of sinners has put our unbelief to the blush, and shown that his arm is not shortened, nor his ears inattentive to the united cries of numerous religious societies, assembled in this kingdom and America, to pray for the spread of the everlasting Gospel at home and abroad !”

The Society having purchased the ship *Duff*, she was fitted up with proper accommodations for twenty-nine Missionaries, to be carried out to the islands of the South Sea.

The whole of the Missionaries were solemnly set apart for the work of the mission, on Thursday, July 28, at Sion Chapel. Not less than ten Ministers were engaged in this pleasing and extraordinary service. An Episcopalian, a Scotch Seceder, a Presbyterian, an Independent, and a Methodist, united in the designation of the Missionaries, addressing them severally in the following words: "Go, our beloved brother, and live agreeably to this holy word (putting a BIBLE into his hand); and publish the gospel of our Lord Jesus Christ to the heathen, according to your calling, gifts, and abilities, in the name of the Father, of the Son, and of the Holy Ghost;" to which each replied, "I will, God being my helper."

On July 26th, Mr. Cover and Mr. Eyre, two of the Missionaries, were ordained. They gave a very satisfactory account of their religious experience, and their call to this important undertaking. Mr. Eyre, of Hackney, offered the ordination prayer with the imposition of hands. Mr. Love delivered a short address from Jerem. xx. 9. "Then I said, I will not make mention of him, nor speak any more in his name; but his word was in mine heart a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." On August 9th, Mr. Jefferson, another Missionary, was ordained. Mr. Jerment delivered a short but

sensible discourse on Acts xxii. 21. "Depart, for I will send thee far hence unto the Gentiles." The persons ordained have preached for several years with acceptance and success. Two persons, called under Mr. Jefferson's ministry, accompanied him as Missionaries. Two such ordinations have seldom occurred, in which Episcopalians, Seceders, Antiburghers, Presbyterians, Independents, and Methodists, all united. The following account is from the Evangelical Magazine for September, 1796. "The friends of the Missionary Society will rejoice to hear, that about five o'clock on Wednesday morning, the 10th of August, the Missionaries destined for the South Seas, embarked on board the Duff, and sailed from Blackwall to Gravesend. As the time of their departure approached, the prayers of God's dear people, who felt themselves peculiarly interested in the undertaking, became more frequent and fervent than usual. The evening preceding the embarkation was spent in the most solemn manner. The Directors, and other active friends of the Society, several of whom were Ministers, assembled with the Captain, the Missionaries and their wives, at Haberdasher's Hall, and, dropping all considerations of little party distinctions, mutually commemorated the death of the Lord Jesus, having first recommended to his merciful protection and care their dear brethren and sisters, from whom they were to be speedily, and perhaps finally separated. If ever God was present in the assemblies of his saints, surely he was present on this occasion. Every

heart was affected; and we trust, the serious impressions then made, will never be erased. Dr. Haweis, as the oldest Minister, led the worship, and Mr. Reynolds, next to him in years, concluded it; Dr. Hunter prayed; Mr. Wilkes and Mr. Eyre addressed the congregation; and Mr. Platt, Mr. Brooksbank, Mr. Townsend, and others, assisted in distributing the elements. Such a scene of love and harmony was truly edifying and refreshing. Surely it may be said, "What has God wrought?" It was a little specimen of what the Church in the latter days will experience, when love will level all distinctions. It was even a foretaste of heaven.

"Though they embarked at so early an hour, vast multitudes attended. The deck was crowded, many of the Directors and friends accompanying them down the river. As soon as the boats which brought off the Missionaries and Directors were removed, the sails unfurled—the noise of the ropes, and moving to and fro of the sailors, had ceased—the beautiful hymn in the Countess of Huntingdon's collection was sung: "Jesu, at thy command we launch into the deep," &c. The sailors in the ships on each side of the river, hearing the singing, stood in silent astonishment; and many serious persons on the shore waved their hats, bidding the dear servants of God, Farewell. The following letter was received from the Missionaries on board the ship Duff, addressed to the Directors of the Missionary Society:

"We, the Missionaries, whom you, under the influence of our common Saviour, Lord, and Mas-

ter, Jesus Christ, the only begotten Son of the eternal Jehovah, have been instrumental in bringing together, uniting in one body, and every way furnishing with all the temporal necessities for the arduous undertaking we have in hand, cannot bid adieu to our native country, and dear brethren in Christ, without laying before the Directors of the Society (with the desire the same may be communicated to all whom it may concern) our views and feelings upon our present situation and future prospects.

“Having, through grace, overcome the disagreeableness, which we at first experienced, on our embarkation, arising from our little acquaintance with each other, change in our habitation and manner of living, we find our minds composed and resigned, and our hearts more closely united to each other in the bonds of love.

“On looking forward to the length of our voyage, and deliberating on all the dangers and difficulties which those, who traverse the bosom of the mighty deep, are exposed to, and frequently meet with, we are by no means discouraged; but can cheerfully give ourselves up to Him, who holdeth the winds in his fist, and the waters in the hollow of his hand.

“When we extend our view across the great Atlantic ocean, and contemplate the more extensive Southern sea; when, in our imagination, we conceive ourselves landed on our destined islands, surrounded by multitudes of the inhabitants, earnestly enquiring, “from whence come you? and



what is your errand?" we answer, "from a distant shore; the friends of God and human kind; touched with compassion at your unhappy state, as represented by our countrymen who formerly have visited you; moved by the Spirit of our God, we have forsaken relatives and friends, braved storms and tempests, to teach you the knowledge of Jesus, whom to know is eternal life."— Though Satan and all the host of hell should be stung with indignation and resentment at our boldness in the Lord, and fire the hearts of their deluded votaries with all the fury and madness which brutal ignorance and savage cruelty are capable of; though our God, in whose name we go,—our Saviour, by whose rich grace we are redeemed, should deliver us up to their rage, and permit our bodies to be afflicted, yea, persecuted unto death; yet, trusting in the faithfulness of the Most High, the goodness of our cause, the uprightness of our intentions, the fervency of our affection for Christ our Head, and the elect of God, our hearts remain undaunted; and being, by divine mercy, enlisted under the banner of the great Captain of salvation, we are desirous to be "accounted worthy to suffer for his sake," and to endure hardship, as becometh good soldiers of Christ. Such, honoured brethren, and fathers in Christ, are our present feelings; which, we hope, through your united prayers, and the supply of the spirit of Jesus Christ, our Lord and your Lord, our God and your God, we shall never, never lose.

"To you, and all who have contributed towards

our going forth, we render unfeigned thanks ; and our prayers are, that the most high God may grant you occasion to rejoice in Jesus Christ on our behalf ; to whose grace we humbly and heartily commend you, most respectfully and affectionately, bidding you farewell !

By order of the Missionaries,

JOHN JEFFERSON, Secretary.

*On board the Ship Duff, at Spithead, }  
the 29th of August, 1796. }*

*Extracts of a Letter from William Henry, a Missionary, to Mr. Pindar, dated on board the Duff, Sept. 4, 1796.*

“Brotherly affection and harmony abound amongst us. The more we know of each other, the more we love ; for my own part, I am, blessed be God, well satisfied with, and thankful for, the disposals of providence. I am content and happy in my present circumstances : I wish to be nothing but what I am. I am willing, by grace, to do or suffer any thing, so that the great object of my Mission be accomplished in the conversion of the heathen, and the glory of the great Immanuel be thereby promoted.

“ My dear friend, thus far was written on Saturday in haste ; now thanks be to the God of all consolation, I resume my pen this day (on Monday) to give you good news respecting our Sabbath day’s work. We were not left comfortless ; (John xiv. 18.) our dear Master paid us a gracious visit ; and, I trust, refreshed, warmed, and comforted all

our hearts. He was truly at the head of his own table, and I have reason to believe broke the bread of life to our souls. Dr. Haweis preached a very comfortable and animating discourse from "The cup of blessing which we bless," &c. two of the Missionaries prayed, one before, the other after sermon; then the ordinance was administered. I trust the opportunity will long be remembered by us and others who were then present. I think every man who was present on the occasion, must be constrained to say, "that God was among us of a truth." My poor heart, hard as it is, was much melted under a sense of the love of Christ to me, and my ingratitude and want of love to him. Oh to be still in such a repenting frame." Oh my dear friend, there is more sweetness in this godly sorrow, than in all the world's comforts. May you and I be still kept hungering and thirsting after communion with this precious and lovely Jesus, whose presence is better than life! May we still be willing to be made any thing or nothing, so that he may be glorified in us, and by us. I can now look forward with cheerfulness and confidence, firmly persuaded that the Lord would not have brought me thus far, nor have shown me such things as he hath, if he did not intend to do for me yet greater things: yea to use me as an instrument in promoting his glory. Oh! if I am but honoured in being instrumental in placing one jewel in the crown of Christ, I shall be amply rewarded for all the toil and labour I may be called to experience in my Missionary work. Oh my dear friend, let your prayers

ascend to the throne of grace on my behalf, that I may find grace, and obtain mercy to be faithful to my sacred trust, even unto death, and so finish my course with joy. It adds much to my comfort and encouragement, that my dear wife is of the same mind with me, and is heartily willing to go forward. She joins me in love to you and Mrs. Pindar. I gave your kind remembrance to my brethren; and in return, they desire their love and best respects to you. My dearest friend, farewell! the Lord be with thy spirit!

“I am, most affectionately and sincerely, yours,  
W. HENRY.”

Here we can read the heart of a Missionary of the Cross,—burning with love to the divine Redeemer,—melted under a sense of personal unworthiness, and offering willingly his life for the salvation of souls, and the glory of Immanuel!

Is not this enough to thaw the ice in every human bosom, and to make it beat warm and high in the sacred cause of missions? Whilst we contemplate with heavenly joy, the glowing hearts and successful labours of these holy men, in extending the kingdom of our divine Redeemer; with what melancholy reflections must we not recognise in our own country, some men, who, under the Christian name, and in the holy ministry, make long journies, and with great zeal labour to tarnish the brightness of Immanuel's name, and to reduce to the level of a man, the Lord of Glory! He, who is to his Church the Sun of Righteousness; God

blessed for ever; the Lord of Angels, to whom all power is given in heaven and in earth; the Omniscient, the Omnipresent, who could say of himself, "before Abraham was, I AM;" He is to be undeified, and reduced to a creature dependent for his being; and that to be effected by the zeal and the eloquence of men like ourselves. Oh daring rebels! first pluck the stars from the firmament, ere you extend your impious hands to remove the Sun out of his place; or to disturb the harmony of heaven, by obscuring His rays, who is THE LIGHT thereof.—Blind leaders of the blind! with what hopeless compassion must you not be regarded by them, who know their Lord in his divine power; lest you and your votaries fall alike over the same awful precipice, into the eternal world! Oh that the beams of the Sun of Righteousness, those very beams which you desire to extinguish, may yet enter into your hearts and minds, and give you power to become the sons of God. For "unto as many as received Him, to them gave He power to become the sons of God."

The following interesting article is taken from the Evangelical Magazine, stating the departure of the ship DUFF:

"When this paper was about to be sent to the press, we received an account from Portsmouth, informing us, that at length the Missionary vessel has sailed. On Thursday, the 22d of September, she dropped down to St. Helen's, and the next day sailed, with the rest of the convoy, under the protection of the ADAMANT, and, we hope, under the

far superior protection of the wings of the cherubim.

"The captain, the Missionaries, and the mariners, were all in good health, and ardently desirous to be gone in pursuit of the grand object. The wives of the Missionaries, happy as their husbands in the prospect before them, rejoiced to leave their native land, and devote their lives in the arduous and important undertaking.

"It is highly probable that, since the days of our Lord and his apostles, the bosom of the deep was never graced with such a vessel. If a prodigy in the heavens above, attracts universal notice, no one, we trust, will charge us with enthusiasm, if we express our grateful admiration at a sight so pleasing and unusual in the depths beneath. Surely the hand of the Lord hath been conspicuous in laying the beams of his chambers in the waters, and establishing a household of faith upon the floods. Every serious person, who has been on board and seen the order which there prevails, and joined in the devotions there offered up, has been constrained to say, like Jacob of old, "THIS IS NONE OTHER BUT THE HOUSE OF GOD, AND THIS IS THE GATE OF HEAVEN." Well might the captain's nephew, who has been commander of a West-Indiaman, quit that service, and prefer a subordinate situation in this little ark, where God is worshipped day and night with a pure heart fervently. Such a society cannot easily be found, as this floating church exhibits; where so much good is evident, and so little evil appears. In all their words

and actions love abounds; the sweetest harmony reigns in every heart; and subordination, like a plant, thrives unperceived. Command, losing the severity of its name, is paternal request, or affectionate advice; and obedience, forgetful of every thing but the obligations of kindness, is only the renewal of pleasure."

The extracts which have been given will, I trust, be sufficient to communicate a correct and perfect idea of the motives, the characters, and the conduct of the society, and the Missionaries engaged in the cause of humanity, and of the heathen.

The support which it hath pleased God to afford them through many dangers and trials; and the blessing with which He hath finally crowned their labours, give A SANCTION, not to be disputed, to the purity of their views, the soundness of their doctrines, and the propriety of undertaking the mission. If God himself then sanctions the attempts made to civilize the heathen by means of a preached Gospel and of faithful Missionaries, have not Christians of every country the strongest inducements, and the highest encouragement to continue the gracious work, until "the heathen be given to the Redeemer for his inheritance, and the uttermost parts of the earth for his possession," according to the word of the Lord, "Let the people praise thee, O God; let ALL the people praise THEE. O let THE NATIONS be glad and sing for joy; for THOU shalt judge the people righteously, and govern the nations upon earth!"

One more letter will yet furnish a few extracts;

it was sent by that excellent man, the Rev. Dr. Haweis, to the Missionaries at Otabeite, by the hand of captain Blyth.

“ Full of love to your souls, and breathing hard after the salvation of the poor heathen to which you are sent, I cannot but, as one of your elder brethren, renew my warmest exhortations to you, that you may be of one heart, and of one mind. The great enemy of souls, and of your success, will always be seeking to create divisions, and puffing up one against another. We are not ignorant of his devices. Disappoint them by long suffering, by loving kindness, by mutual bearing and forbearing one another, in honour preferring others to yourselves, and having no contention, but who shall love our Lord Jesus Christ with truest sincerity, and serve him in deepest humility and devotedness of heart. Oh! now often have I longed to transport myself among you, to behold your order, and the stedfastness of your faith; surely we shall feel we live, and live for some blessed purpose, if ye stand fast in the Lord: remember the great Apostle, and learn of him to bear one another's burdens, to consider thyself, lest thou also be tempted, and to heal every breach as speedily as possible, forbearing one another, and forgiving one another, as God, for Christ's sake, hath forgiven you. **THE HUMBLEST, THE MOST PATIENT, THE LAST TO OFFEND, AND THE FIRST TO MAKE PEACE, WILL BE CHIEF IN THE EYES OF THE LORD\*.**—

\* What other system, excepting that of the Christian religion, could exercise or inculcate such benevolence and philanthropy as are here found?



Is there a broken bone? bind it up. Is there a fault? let it be covered and healed in love, and in the spirit of meekness. Is there a coldness, or a distance? break down the wall of separation, return to union and confidence. Ye are brethren, and in your present situation bound by peculiar ties. Is there an Otaheitan brother or sister joined to the Lord in one spirit? convey to them our kindest regards, our loving benediction.

"But you are anxious to hear of our affairs. Glory to God, a great spirit is stirred up round about, to spread the everlasting Gospel: as a Society we stand fast, and redouble our efforts. We wait and long for the glad tidings from your far country, to renew our operations with vigour: we have laboured and not fainted. A mission of six, consecrated to God, is now on the seas, to penetrate into Africa; and on that forlorn hope to offer their lives.\* I feel for them. A thousand times I have thought on you, and your field; and my soul still cleaveth to the isles of the sea; but God can make the desert of Africa bud and blossom as the rose.

"Friday next, a solemn consecration of Doctor Vanderkemp, a Dutch physician of singular abilities, is to be made.

\* This Mission has been crowned with abundant success also; many poor Africans having turned to the Lord. Africaner, formerly a freebooter, the terror of the nations around him, is now a sincere, intelligent Christian. His influence preserves peace in a large district of country, through which it was once his delight to hurl the torch of war.

"The Missionary sermons warmed his heart, he devoted himself to the heathen: he came to us, after a pleasing correspondence from Holland; we hope ere long the country to the north and east of the Cape of Good Hope will be blessed with Gospel light. He is an elderly, able man, and fitted to support and guide his younger brethren. The Lord bless you, and keep you, and lift up the light of his countenance upon you, and fill you with joy and peace in believing! Finally, brethren, live in peace, and the God of love and peace shall be with you. So prays your affectionate friend and brother,

T. HAWEIS.

*Spafields, Oct. 31, 1797.*

Undersigned, JOSEPH HARDCASTLE."

Mr. Hardcastle acted as Chairman of the London Missionary Society for twenty years; he was likewise their treasurer, and to him much of the correspondence from the Missionaries was addressed. As he is now beyond the reach of human praise, and having been a distinguished actor in the Missionary work, I shall subjoin some brief account of him, taken from a memoir of his life in the Evangelical Magazine, for May, 1819. "With the honoured name of JOSEPH HARDCASTLE, most of the readers of this Magazine must have been long familiar. Often have our pages been enriched with biographical notices of some of the excellent of the earth, both in public and private stations, whose memory will long be blessed; but never have we been able to exhibit to our readers

the portraiture of a more finished character than that, of which we are now desirous to present them a sketch. Well might he conciliate so much affection; well might he command so much respect! His character embodied an assemblage of excellencies, both intellectual and moral, not often to be found united in the same individual; and every one of these excellencies had attained a maturity which, even when separately contemplated, could not fail to render him beloved and honoured. The unaffected modesty and humility by which Mr. Hardcastle was so peculiarly distinguished, while they invested with additional charms his pre-eminent talents in the view of those who had the privilege of an intimate acquaintance, had also the effect of concealing from such as observed him at a distance, the lustre of those mental endowments which indisputably characterize their possessors as men of the first order of intellect." Corresponding with this high character, the memoir gives a minute account of his several qualities and his distinguished conduct as a Christian, and a merchant in extensive trade. "In connexion with Mr. Wilberforce, Mr. Henry Thornton, and other philanthropists, he was a leading member of the Sierra Leone Company, actuated by an earnest desire to impart to the natives of Africa the blessings of civilization and Christianity." Speaking of his services to the Missionary Society, "In its counsels on all difficult occasions, he was its wisest oracle. When any differences of opinion occurred, he manifested that tranquil, dignified, celestial

temper, which conciliated all minds, and united all hearts around him in advancing the Redeemer's kingdom." Many of my readers may wish to know in what manner such a man behaved in the prospect of death. Being a prominent agent in the cause of Missions, those who are unfriendly to Missions may also wish to know the end of so zealous a Christian. From the same memoir I will transplant some of his last sayings. "If it should please God to restore me, I shall regard renewed life as a blessing—but I speak under the impression that I am a dying man. If I am to live, I shall welcome life, and thank its Giver;—if I am to die, I shall welcome death, and thank its conqueror;—if I have a choice, it is to depart and be with Christ, which is far better."

"My last act of faith I wish to be, to take the blood of Jesus as the high priest did, when he entered behind the veil; and when I have passed the veil, to appear with it before the throne."

"NO PRINCIPLE CAN ENTER INTO THE MIND SO SUBLIME AS THE DOCTRINE OF THE CROSS, WHICH WITH INFINITE MAJESTY SPEAKS PEACE IN HEAVEN, ON EARTH, AND THROUGHOUT THE UNIVERSE! Let every one of my children glory in the cross of salvation. It is the power of God to every one that believeth—the *power of God!* what feeble ideas I attach to such expressions. The warfare will soon be accomplished;—the victory is almost won;—I shall soon be triumphant."

"I wish to extol my Saviour with my last dying breath; everlasting life I feel already in my soul."

“ I hope my departing spirit will be favoured with some intimations of approaching glory ; but I will trust in Him :—I will trust in Him. In the mean time I possess a sweet peace—calm—undisturbed. I will go to God, my exceeding joy. It is an awful thing for a human spirit, deeply depraved as it is, to appear before the tribunal of so mighty a being. He putteth no trust in his servants, and the heavens are not clean in his sight. My experience is that of humble hope ; I have no feelings of triumph, or of rapture, but I will trust, and not be afraid. Father, into thy hands I commit my spirit. Lord Jesus, receive my spirit when it leaves the body ; Thou hast redeemed it—I have waited for thy salvation. I bless God for all the comforts of my pilgrimage. In his presence is fulness of joy ; at his right hand are pleasures for evermore.”

So departed, in the humble, yet joyful assurance of eternal life, the Friend of Missions, and the Friend of Man !

It may be profitable to contemplate such events, and to reflect how “ death levels all distinctions.” On the bed of death, at that momentous honest hour, the Director in London ; the Missionary to the South Sea ; and the native convert of Otaheite, are alike in their condition ; humbled and self-condemned on account of their transgressions ; yet full of hope through faith in that dear Redeemer, who died that they might live. These considerations are interesting to us all, knowing that such an hour awaits us, when the soul, ready to break from its habitation of clay, will be about to enter

an untried world, where she will begin to live for eternity. And Oh ! may the faith and the consolations which were the triumphant portion of them we have just spoken of, be thine, dear reader, and mine, in that season of dissolution, which awaits our mortal frames. Why should we be so averse to become familiar with the thoughts of death ? In ordinary life would he be considered wise or prudent, who, walking on a rocky ridge, with eyes averted from the precipice to which he was advancing, should move on with confident step, until he lay crushed at the bottom by an unexpected fall ?

Through the dark valley of death the Lord of life and glory passed, and placed through all the way innumerable brilliant lamps to light the paths of his faithful followers. " Fear not, for I am with Thee ; be not dismayed, for I am THY God." " Let not your heart be troubled ; in my Father's house are many mansions ; I go to prepare a place for you." " Father, I WILL that they also whom Thou hast given me, may be with me where I am, that they may behold my glory." " Them also who sleep in Jesus will God bring with him." " FEAR NOT ; Thus saith the Lord, your REDEEMER, the Holy one of Israel ; I am the Lord, your HOLY ONE, the Creator of Israel, your KING." " Blessed are the dead who die in the Lord !" An old Testament believer could say, " I know that my Redeemer LIVETH, and that he shall stand at the latter day on the EARTH : and though after my skin worms destroy *this body*, yet in my flesh shall I see God."

And a new Testament believer has left it on record, "the last enemy that shall be destroyed is death."

"**LAZARUS, COME FORTH !**" said **HE**, who spake as never man spake.—Death heard the omnipotent call, and relinquished his hold.—Nature knew her Creator's voice, and started again into life.—The captive resumed his liberty; the prison opened to him that was bound.—The Lord of life was there. "I am the resurrection and the life; he that believeth in **ME**, though he were dead, yet shall he live, and whosoever liveth and believeth in me, shall never die. Believest thou this? Yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world." Oh the rich records of mercy and truth in holy writ; the sweet experience of the saints!

In reviewing the events recorded in this little work, many may be disposed to say, that although much good has been effected, yet the sacrifices were too great on the part of the Missionaries; who lost, in their banishment, all that is desirable to be acquired in this life, according to the opinion of the majority of mankind. Let us inquire further respecting this matter. What is it that is so desirable to acquire in this life?

**GLORY**, that imaginary splendour which surrounds military greatness during life; and **FAME**, that adulation which is so eagerly anticipated from succeeding ages, when the once active hero shall be mouldering into dust; are phantoms which have a powerful influence on the minds of men, in

directing their course, and forming an estimate of their own importance.

In those respects, will the Missionaries of the cross, effecting a moral conquest in the isles of the sea, lose by a comparison of gain with any of their contemporaries?

If we search among the mighty of the earth, we may say, behold "Napoleon the Great," not long since the terror of armies, and the subduer of kingdoms; ONCE arrogating to himself a commission from God to conquer nations not a few; NOW shut up in a barren island of the sea, the imprisoned victim of his former vassals; so that the following emphatic language of scripture may be used in describing him,—“He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest, and is quiet; they break forth into singing. Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, since thou art laid down, no feller is come up against us. Art thou also become weak as we? Art thou become like one of us?—How art thou fallen, son of the morning, how art thou cut down to the ground, which didst weaken the nations! They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, and did shake kingdoms: That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? All the kings of the nations, even all of them, lie in glory, every one in his own house, but thou art cast out.”



From this fervent votary of temporal glory, thus fallen from his towering eminence, and sunk into contempt, let us turn to contemplate with the eye of faith, JEFFERSON and SCOTT, the once lowly Missionaries, elevated to their mansions in the skies. They, while on earth, sought not glory from the flame of cities burning behind them, nor from fruitful fields becoming deserts as they advanced; neither did they rise to fame on the slaughtered bodies of their countrymen, nor amidst the groans of the wounded and dying, fallen a sacrifice in their path to renown. It was their triumph to alleviate misery, to prevent crime, to preserve life—they enjoyed a continual feast of the mind amidst their battles with the enemies of God, and of man. They laid siege to the strong holds of Satan; and subdued, with the aid of their heavenly master, the evil passions of men. Arrayed under the banners of the Captain of salvation, and carrying the standard of the cross, they fought not to destroy, but to save. Now high in heaven, these lately conflicting souls enjoy a crown of life; and as the redeemed from among the natives of Otaheite enter the shining place, they hear an elevated note from angels' harps, beholding so many new gems added to the already glorious crown of Immanuel himself, once a man of sorrows, and acquainted with grief. O Lord! thy thoughts are not our thoughts, neither are our ways thy ways; for as the heavens are higher than the earth, so are thy ways higher than our ways, and thy thoughts than our thoughts. Great and marvellous are thy works, Lord

**God Almighty ; just and true are thy ways, thou  
KING OF SAINTS !**

**" Seraphs with elevated strains,  
Circle the throne around ;  
And move, and charm the starry plains  
With an immortal sound.**

**Hark ! how beyond the narrow bounds  
Of time and space they run ;  
And echo in majestic sounds  
The GODHEAD of the SON.**

**And now they sink the lofty tune,  
And gentler notes they play ;  
And bring the Father's Equal down,  
To dwell in humble clay.**

**Oh sacred beauties of the Man !  
(The God resides within :)  
His flesh all pure without a stain ;  
His soul without a sin.**

**But when to Calvary they turn,  
Silent their harps abide ;  
Suspended songs a moment mourn  
The God that loved and died.**

**Then all at once to living strains  
They summon every chord,  
Tell how he triumph'd o'er his pains,  
And chant the LIVING LORD."**

As to Fame after death, can more lasting monuments exist, than the Missionaries have reared? Will not their names be celebrated through succeeding ages, as long as the islands of the South Sea continue inhabited? 'Tis true, that when they die, they leave it not for history to record the numbers of their slain; but generations yet unborn, who will owe their preserved lives to their influence, shall perpetuate their renown.

Theirs was no ordinary victory, but a most glorious achievement; to deliver nations from a state of society, where lust and murder ruled, and to bring them under a government of purity and mercy. Therefore, in ages to come, helpless infants growing up to maturity, shall chant their praises. Districts, formerly given up to sacrifice, will rejoice in their compassion, as those risen from the dead. The pure flame kindled on the holy altar of domestic piety and love, surrounded by the faithful pair, and their lawful offspring, will burn brighter at the names of the beloved Missionaries of the cross; and in the agonies of death, departing spirits will remember with gratitude the angels of Jehovah's providence, commissioned to lead them to that blessed Redeemer, whose smiles now enkindle the dark valley of death with the light of a glorious immortality.

## APPENDIX.

### NO. I.

*The Family Idols of Pomare, which he relinquished, and presented to the Missionaries, either to be burnt or sent to the Missionary Society.*

[SEE FRONTISPIECE.]

No. 1. TERIAPOTUURA is said to be the son of the great God ORO, the national protector of Otaheite, Raiatea, Huahine, Taha, Borabora, and Marua.

No. 2. The Missionaries could not learn the name of this idol.

No. 3. TEMEHARO, the principal God of Pomare's family. He is said to be also one of the chief deities of the island of Otaheite.

Nos. 4, 5, 6. These are called ORAMATUAS, which represent the spirits of deceased relations. To these, prayers are made as to the Tiis, with this difference, that the Tiis are prayed to for malevolent purposes, but the Oromatuas for recovery of sick persons, &c.

No. 7. TIIPA, a god of Otaheite, who is said to preside over the winds.

No. 8. A family TII—a small wooden image.

No. 9. TAHIVI ANUNAEHAU, the handle of the sacred fan with which the priest drove away the flies, while about his prayers and sacrifices.

No. 10. This is an ugly wooden image, and called a TII. The Tiis are said to be powerful beings dwelling in the Po, or night, and to them the sorcerers direct their prayers when they want to injure a person.

## NO. II.

As it will, doubtless, be acceptable to my readers, I insert in this place, a short view of Missionary Societies, which have been established throughout the world. It is copied from the *Evangelical Magazine* for May, 1819.

*Lists of the Protestant Missionary Stations and Missionaries throughout the World.*

Arranged according to the Periods at which the Missions were established.

**I.—SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.**

This Society was founded in the year 1698. Under its patronage charity schools have been erected, Bibles, Prayer-books, and religious Tracts dispersed, and foreign Missions, particularly in the East Indies, supported. In 1720 this Society printed the New Testament in Arabic, for the use of the Greek Church; in 1773, the whole Bible in the language of the Isle of Man, and six editions of it in the Welch language, viz. in the years 1718, 1748, 1753, 1776, 1799, and 1809. The Society have recently forwarded to Mr. Barker, British consul at Aleppo, and Mr. Salte, Consul-General in Egypt, copies of the Arabic Bibles originally undertaken by Professor Carlyle, and to which the Society liberally contributed.

H. H. Hoare, Esq. Treasurer to the East India Missions; Rev. G. Gaskin, D. D. Secretary; Rev. W. Parker, Assistant; Mr. R. Gilbert, Accountant; Mr. J. Bird, sen. Clerk.

The Missions at present supported by this Society are as follow:

**Vepery,**

Near Madras.

1727.

Charles William Fenzold.

**Tanjore.**

A City in the Southern Carnatic, in the Indian Peninsula.

1766.

John Caspar Kolhoff.

**Country Priests:**

Adeykalam, Nanapuragason, and Abraham.—The aged and faithful Sattianaden is dead.

**Trichinopoly.**

A Town in the Southern Carnatic, in the Indian Peninsula.

1766.

**Christian Pohl.**

The Bishop of Calcutta, in the primary visitation of his diocese, has paid very kind attention to the state of this and the other missions on the coast, under the Society.

The want of missionaries and country priests has induced the Society to agree to the ordination of two or three suitable natives. Mr. Holtzberg, also, who had been suspended from his office of Missionary, will be restored, if the Bishop of Calcutta will deem it proper.

**II.—SOCIETY for the PROPAGATION of the GOSPEL in Foreign Parts.**

This Society was instituted by Royal Charter on the 16th June, 1701, for the purpose of

providing for the maintenance of Ministers and the public worship of God in the Planta-

tions, Colonies, and Factories beyond the Seas, belonging to the Kingdom of England. Missionaries, Catechists, and Schoolmasters are employed by this Society in Newfoundland, Nova Scotia, New Brunswick, Upper and Lower Canada, Cape Breton, the Bahama Islands, the Coast of Africa, New South Wales, and Norfolk Island. The Missionaries are supplied with books for a library, and Bibles, Prayer Books, and small religious Tracts, to distribute among their people.—Chas. Bicknell, Esq. Spring Garden Terrace, Treasurer; Rev. Wm. Morice;

D. D. No. 53, Gower-Street, Bedford Square, Secretary.  
Society's Rooms, No. 42, Castle-Street Leicester Square.

The present Missions to the Heathen belonging to this Society are in Canada.

#### *Kingston.*

George Okill Stuart,  
*Missionary to the Mohawks.*

John Green,  
*Schoolmaster to the Mohawks.*

John Hill,  
*Reader and Catechist to the Mohawks.*

#### *Niagara.*

Robert Addison.

### III.—ROYAL DANISH MISSION COLLEGE.

Founded in 1705, supports a Mission at:

#### *Tranquebar.*

A Danish Settlement on the E. coast of the Indian Peninsula.

Agustus Caemmerer,  
— Schreivogel.

Savarayen, *Country Priest.*

In November. 1705, Frederiek the 4th. King of Denmark, sent as Missionaries to Tranquebar, Bartholomew Zeigenbalg and Henry Piutscho, from Halle, and three more in 1808. Mr. Z. was able to preach in the Malabar language in eight months. In the year 1711 they began to be countenanced, and assisted by the Society in England for Promoting Christian Knowledge. The New Testament in the Malabar language was published in the year 1713.

In the year 1750 the celebrated Swartz, with two other Missionaries,

left England for India, where he continued to labour, chiefly at Tanjore and Trichinopoly, with signal credit, for nearly 50 years. About 5 years after Mr. Swartz, also died Mr. Gerieke (1803), a Missionary of distinguished excellence, who laboured in the settlement about 38 years.

The establishment consists of a large Church, houses for Free and Orphan Schools, Printing Office and Warehouses, and various Dwelling-houses. About a mile from Tranquebar the Mission has an excellent house, surrounded by a large garden: here the venerable Dr. John died. About a mile further, it has another good Church, and several rice or paddy fields.

In the year 1721, the Greenland Mission was commenced by Mr. Hans Egæde, who laboured in it about 15 years, with remarkable zeal. In 1722 he was assisted by Mr. Albert Top, and upon Mr. Top's return in 1727, by Messrs Lange, and Milzong.

### IV.—SOCIETY in SCOTLAND for propagating CHRISTIAN KNOWLEDGE in the HIGHLANDS and ISLANDS.

This Society was incorporated by Royal Charter in the year 1709, and employs Schoolmasters, Catechists, and Missionaries, and distributes the Holy Scriptures and other re-

ligious books. In 1731 a second patent was obtained for establishing Schools of Industry. The Scriptures have been translated, at the Society's expense, into Gaelic. The edition

of the New Testament in 1796 was 20,000. At present the Society supports no Missionaries in Foreign countries.—The Parent Board is established at Edinburgh, for conducting general business; but a considerable accession to its funds accrues from a Correspondent Board established in London. The exertions of this Society extend over the Highlands of Scotland, the contiguous Islands, and a part of North America.

The celebrated Missionary BRAINERD was patronised and assisted by this Society, also Mr. John Sargeant, jun. and Mr. Samuel Kirkland, all of whom laboured (the former with great success) among the Indians in North America.\* Scholars in the Schools of the first patent of 1793, about . . . . . 13,000  
Do. Do. of 2d patent, or Schools of Industry

patent 1738 . . . . . 2,000

Total . . . 15,000

Missionaries 9—Catechists 11

As many are instructed by the itinerant ministers and superannuated Schoolmasters, and as the more advanced scholars teach at home their younger brothers and sisters, it has been computed that 25,000 children, in one way or other, receive instructions at an annual expense of less than *five shillings* each.

*Parent Board*, Edinburgh: Alex. Duncan, Esq. Treasurer; Rev. John Campbell, D. D. Secretary.—*Correspondent board*, London: John William, Adam and Peter Lowrie, Esqrs. Treasurers; Rev. Wm. Manuel, D. D. No. 7, Duncan Place, City Road; and James Thomson, Esq. Fenchurch-street, Secretaries.

#### V.—MISSIONS OF THE UNITED BRETHREN,

Commenced with that to the Danish Island St. Thomas, in the West Indies, in the year 1732.

Mr. J. L. Wollin, No. 6, St. Andrew's Court, Holborn, Treasurer; Rev. C. Latrobe, No. 10, Nevil's Court, Fetter Lane, Secretary.

##### WEST INDIES.

##### *Danish West Indies.*

##### SEVEN STATIONS.

In the Islands of St. Thomas, St. Jan, and St. Croix. 1722.

M. Wied, G. Gloekner, E. Hohe, J. Hoyer, F. D. Huenerbein, ——— Machr, N. Neisser,

J. N. Petersen, J. J. Sparmey-er, J. C. Schaefer, J. Jessen, ——— Jung, J. C. Lehmann. J. S. Schaefer, H. F. Sievers.

There are upwards of 12,000 Negroes under the care of the Missionaries.

##### *Jamaica.*

##### FIVE STATIONS.

1714.

John Lang, John Becker, James Light, Samuel Gruender, Thomas Ward.

These Stations contain about 400 Baptized Negroes.

##### *Antigua.*

1756.

The Stations are at ST. JOHN'S, GRACEHAY & GRACEHILL.

\* Since the death of Mr. Kirkland, in 1803, the Northern Missionary Society has taken the Oneida Indians under their patronage, and have sent the Rev. Mr. Jenkins to settle amongst them.

Ch. Fred. Richter, Joseph Newby, W. P. Sautter, C. F. Stobwasser, Samuel Hoch, Jens Olufsen, J. Ellis Taylor.

A new Settlement has been begun in Nonsuch Division, by the desire of the Legislature of the Island. There are 12,000 members now in the several congregations.

### **Barbadoes.**

SHARON.  
1765.

J. Nicholas Ganson, J. A. Kaltofen.  
In this Station there are about 200 Baptized Negroes.

### **St. Christopher's.**

BASSE TERRE.  
1774.

J. G. Procop, J. Johansen.  
About 2000 Negroes under their care.

### **Greenland.**

THREE STATIONS.

New Herrnhut (1733)—Lichtenfels (1958)—Lichtenau (1774).

J. G. Gorcke, J. Albers, J. J. Beck, M. Eberle, C. Fleig, C. F. Grillich, J. C. Klienschmidt, J. F. Kranich, J. Lehman, J. H. Moshne, V. Mueller.

The walk and conversation of the Christian Greenlanders afford joy to the Brethren, even under distressing circumstances from unfavourable seasons. Inhabitants of the three Settlements, about 1100.

### **NORTH AMERICA.**

#### **North American Indians,**

THREE STATIONS.

Goshen, on the Muskingum, 1734—Fairfield, in Canada, 1734; renewed in 1816, and called *New Fairfield*, the former settlement having been destroyed by the American army

—*Spring Place*, among the Cherokees, 1735.

C. F. Dencke, A. Luckenbach, J. R. Schmidt, John Gambold.

When the Indians fled from Fairfield, they were followed by the Missionary, C. F. Dencke, who remained with them; and, with his congregation, was chiefly supported by the generosity of the British government.

The New Settlement is higher up the river. The accounts received from them are of the most encouraging nature. A peculiar blessing rests on the Congregation. At Goshen, Brother Lockenbach is particularly attentive to education. They translate portions of the English Scriptures into their own language.

### **Labrador.**

THREE STATIONS.

Nain, 1771—Okkak, 1776—Hopedale, 1782.

C. J. L. Schreiber, J. C. Beck, J. G. Knoch, G. F. Knauss, J. F. Koeper, J. Koerner, B. G. Kohlmeister, J. Lundberg, T. Martin, J. S. Meisner, J. L. Morhardt, F. J. Mueller, J. Nissen, B. G. Kohlmeister, G. Schmidtman, S. Stuerman.

There are about 700 inhabitants in these Settlements. The Christian Esquimaux, in general, grow in grace; but some have been seduced from the Settlements, to their great danger, by the other Esquimaux. Schools have been diligently attended. An edition, in Esquimaux, of the Acts of the Apostles, has been printed by the British and Foreign Bible Society.

The Missionaries at Okkak write on this subject—"This portion of the New Testament in the Esquimaux language affords us much joy and encouragement; nor do we entertain a doubt but that other Esquimaux also will receive the most beneficial impressions, when, this winter, they shall read the beautiful description of the origin of the Christian Church, and feel their hearts warmed with fresh motives to gratitude."

The aged Mr. Schmitman, at Nain, is proceeding, diligently, in translating the Epistles.



## SOUTH AMERICA.

*Guiana,*

A Province in South America.  
FOUR STATIONS.

Paramaribo (1783)—Som-  
melsdyk (1735)—Good Intent,  
on the river Neukeer; and an-  
other on the river Copename;  
these two recently formed by  
the Brethren Genth and Hafa,  
who left Hope on the Corentyn.

J. Blitt, J. G. Buechner, C.  
B. Buettner, G. G. Buck, W.  
C. Genth, C. Graff, John Hafa,  
T. Langballe, J. D. Lutzke, C.  
Richter, C. L. Schwartz.

The Congregation of Christian  
Negroes at Paramaribo has increased,  
both in number and in grace. The  
blessing of the Lord rests on it, and  
it enjoys peace. At the close of 1816,  
Congregation, 713; of whom 558 were  
communicants.

## SOUTH AFRICA

*Gnadenthal.*

130 miles east of Cape Town.  
1736, renewed 1792.

H. Marsveld, H. P. Halbeck,  
T. M. P. Leitner, C. A. Cle-  
mens, Christian Thomsen, John

Lemmertz, J. T. Hofman, —  
Hornig.

This flourishing Settlement con-  
sists of 1300 persons, dwelling in 252  
houses. The number of Communi-  
cants is 434.

It is the intention of the Brethren  
to form a New Settlement in the  
present year, on land granted to them  
on the Witte Revier.

*Gruenekloof.*

1808.

J. G. Bonatz, J. Fritsch, J.  
H. Schmitt, J. J. Stein.

By the last returns, there were  
280 persons connected with this Set-  
tlement; of whom fifty-three were  
Communicants, and ninety-three  
baptized.

## RUSSIAN TARTARY.

*Sarepta,*

Near Czaritzin, on the Wolga.  
1765.

J. G. Schill, Christian Hueb-  
ner.

From Sarepta, a Settlement of the  
Brethren, these Missionaries pro-  
ceeded, in 1815, among the Calmucks  
of the Torgutsk Tribe. Having now  
learnt their languages, they are be-  
ginning to preach to them the Gos-  
pel.

## VI.—WESLEYAN MISSIONS.

The Missions of the Wesleyan Methodists were commenced by  
the Rev. John Wesley, the Rev. Dr. Coke, and others, and are  
now carried on under the direction of the Methodist Conference.

—Thos. Thompson, Esq. M. P. Hull; and the Rev. James  
Wood, No. 12, Bow-street, Bloomsbury, Treasurers; Rev. Geo.  
Marsden and Rev. Richard Watson, Secretaries.—Mission  
House, No. 77, Hatten Garden, London.

## WEST INDIES.

*Antigua.*

1786.

Sam. P. Woolley, Stephen  
Swinyard, George Bellamy,  
Jos. Chapman, jun.

In this oldest and most successful  
of the West India Stations, the Mis-  
sion has had an increase of 400 Mem-  
bers, and enjoys the full confidence

and protection of the local Authori-  
ties.

Members—*Whites*, 25; *Blacks*, 3552.

*St. Christopher's.*

1787.

Wm. Gilgrass, Wm. White,  
John Smith, John Colmar.

Members—*Whites*, 33; *Blacks*, 2552.

Great attention has been paid to  
education, and with the usual suc-  
cess.

**St. Eustatius.**

1787.

William Shrewsbury.

Members—*Whites*, 7; *Blacks*, 313.**St. Vincents.**

1787.

Thomas Morgan, John Smedley, George Jackson, David Jones, 3d.

Members—*Whites*, 16; *Blacks*, 2760.**Bahamas,**

A chain of islands in the West Indies.

1788.

NEW PROVIDENCE—William Wilson, sen.

ELUTHERA—Vacant.

HARBOUR ISLAND—Mr. ———  
Turtle, Wm. Turton.

ANACO—Roger Moore.

Laws have been passed by the Legislature of these Islands, restrictive of the Mission, against which the British Government has been petitioned by the Society. Among these laws, is one prohibiting all RELIGIOUS Meetings after the setting of the sun; which, of course, subjects the Missionaries to continual inconvenience. Members—*Whites*, 562; *Blacks*, 584.

**St. Bartholomew.**

1788.

James Whitworth.

Members—*Whites*, 14; *Blacks*, 447.**Bermuda.**

1788.

Wm. Sutcliffe, Wm. Wilson, jun.

Members—*Whites*, 26; *Blacks*, 62.**Dominica.**

1788.

William Beacock.

Members—*Whites*, 4; *Blacks*, 633.**Grenada.**

1788.

Daniel Hillier.

Members—*Whites*, 2; *Blacks*, 171.

Mr. Lill died on this Station, December, 1818; He departed in the true spirit of a Christian.

**Nevis.**

1788.

John Dace, William Fowler.  
Members—*Whites*, 19; *Blacks*, 1183.**Trinidad.**

1788.

Abraham Whitehouse.

Members—*Whites*, 91; *Blacks*, 267.**Tortola and the Virgin Islands.**

1788.

John Raby, Jonathan Ray-  
nar, John Maddocks.

Members—*Whites*, 67; *Blacks*, 1664.  
Education is much attended to. Upwards of 120 children are taught on Sundays. Considerable numbers of Negroes, liberated from slave ships, have been landed at Tortola, and have received religious instruction. The Societies are in a good state, and the Sunday School on the increase.

**Jamaica.**

1789.

KINGSTON—Geo. Johnston,  
Wm. Ratcliffe.SPANISH TOWN—John Had-  
son.MORANT BAY—John Wiggins,  
James Underhill.GRATEFUL HILL—James  
Horne.MONTEGO BAY & FALMOUTH  
—John Shipman, William  
Binning.

The work rapidly advances, both where Societies have been long formed, and in new places to which the Missionaries have been invited to extend their labours: the increase of Members at Kingston alone, has, within the last six months, been 300: but, notwithstanding the facts which have, from time to time, been exhibited in proof of the excellent effects resulting from the instruction of the Negroes, and the increased number of friends which the Mission has been acquiring among the respectable White inhabitants of the Colonies,

laws have been passed by the Legislature of the island, against which it has been thought necessary to petition the Government at home.  
 Members—*Whites*, 25; *Blacks*, 4126.

### **Barbadoes.**

1789.

William Westerman.

Members—*Whites*, 10; *Blacks*, 44.

### **Demerara.**

GEORGETOWN.

1815.

John Mortier, Matthew M. Thackrah.

An opposition, which has been excited appears to subside. The Congregation have greatly increased.

Members—*Whites*, 9; *Blacks*, 256; and are increasing in piety.

### **St. Domingo.**

PORT AU PRINCE.

1817.

John Brown, sen. James Catts.

Messrs. Brown and Catts reached the island Feb. 7, of last year; and were well received by the President Petion, being settled in that part which is under his authority. The President informed them, that all religions were tolerated, and that they might build churches in any part of the Republic. They preach both in the town and in country villages, and distribute Tracts.

CAPE HENRY.

To that part of the Island which is under the authority of King Henry, two Missionaries are to be sent by the Committee.

### **Tobago.**

1818.

Moses Rayner.

Members—*Whites*, 10; *Blacks*, 140.

## **FAST INDIES.**

### **Ceylon.**

1814.

*Columbus*: W. M. Harvard and Benjamin Clough, assisted by A. Armeur.—*Jaffnapatam*: James Lynch, Thos. Squance,

and Róbert Carver.—*Trincomalee*: Samuel Broadbent.—*Batticaloe*: Elisha Jackson. *Galle*: George Erskine & John M'Kenny. — *Matura*: John Callaway, assisted by W. A. Lalman.

W. B. Fox, Thomas Osborne, and Robert Newland, arrived at Ceylon on the 25th of April last.

The Missionaries have begun Annual Conferences for the regulations of the concerns of the Mission. It is said of them, in a late Report—"By preaching, catechizing, conducting Native Schools, and printing the Scriptures and useful books, they are laying the foundation of a work which, if zealously supported, promises, under the blessing of God, to re-erect the temples of Christ, now in ruins through the neglect of Christians; to arrest the devastating progress of Paganism and Mahomedanism, now almost triumphant over the feeble remains of Christianity; to re-assert the honour and victories of the Cross, and convey the knowledge of God and salvation through an island, the essential principle of whose religion is to deny God, and the almost universal practice to worship the devil."

The Mission Chapel in Cumbuco was opened on Sunday, Dec. 22, 1816, on which occasion the Governor and his Lady, with the principal Gentlemen of the Civil and Military Establishments, and a number of respectable natives, attended.

### **Bombay.**

1816.

John Horner.

Mr. Horner reached Bombay on the 5th Sept. 1816, after a passage of about four months. He was learning Mahratta, which language is spoken by two-thirds of the population. His Teacher was an intelligent Brahman. He had an interview with the Bishop of Calcutta, who spoke highly of the zeal and conduct of the Society's Missionaries in Ceylon, and wished Mr. Horner equal success in Bombay.

### **Madras.**

1817.

Mr. Lynch, from Jaffnapatam, preaches from three to five times a week; but he feels that three times fatigue him more than fourteen times used to do in his native country. He

regrets the want of a Chapel: but "as yet," he writes, "I have no prospect of a suitable place."

#### WESTERN AFRICA.

##### *Sierra Leone.*

**FREE TOWN**, the chief town of the Colony.

William Davies, Samuel Brown.  
Members, 118.

See *Leopold Town*, where Mr. Davies is Superintendent of liberated Negroes. Mr. Brown has a School of between twenty and thirty children, at Portuguese Town; and Mrs. Brown had another of upward of forty girls, at the west end of Free Town, but she was lately removed to her eternal home. Mr. Brown teaches in Portuguese Town, the population of which is about 200; and also in Soldiers' Town, where the black soldiers live.

##### *Leopold Town.*

A town of Negroes, liberated from Slave ships.

William Davies, *Superintendent*.

By the last return, there were 134 persons collected here, of whom twelve men and boys were learning trades.

#### SOUTH AFRICA.

##### *Cape Town.*

Mr. Barnabas Shaw having moved into the interior, another Missionary is to be sent to Cape Town by the Committee.

##### *Namaqualand.*

1817.

Barnabas Shaw, Edward Edwards.

Mr. Shaw, the last Missionary sent to Cape Town, led by a strong desire

to preach the Gospel to the Heathen in the interior, has, with the consent of the Committee, fixed his residence among the Little Namaquas. He has commenced building a house for himself, and a place for divine worship.

##### *Nova Scotia, New Brunswick, and Canada.*

Halifax, J. Priestley; Wm. Black, J. Knowlton, supernumeraries, *Liverpool*, W. Crosscome. *Shelbourne*, A. Clarke. *St. Stephen*, D. M'Coll. *St. John's*, S. Bamford. *Fredericton*, W. Burt. *Annapolis*, S. Busby. *Cumberland*, James Dunbar. *Camshay*, T. Payne. *Horton*, Wm. Bennet, R. Alder. *Newport*, G. Miller. *Lunenburg*, *Petit Riviere*, & *Broad Cove*, Geo. Orth; German Missionary. *Charlottetown*, *Prince Edward's island*, J. Strong. *Foyou and Bedeque*, J. Fishpool. *Quebec*, J. Hick. *Montreal*, J. Booth, R. Lusher. *Kingsion*, T. Catterick. *Cornwall*, H. Pope. *Melburne*, R. Williams, R. Pope. *William Henry*, J. De Putron, French Missionary. *Fort Wellington*, E. Johnson.

Whites and Blacks, &c. in Society, 1705.

##### *Newfoundland.*

*St. John's*, G. Cubitt. *Carbonear*, J. Walsh. *Harbour Grace*, N. Barr. *Black Head*, J. Pickavant. *Western Bay*, J. Haigh. *Island Cove* and *Perlican*, J. Bell. *Port-de-Grace*, J. Hickson. *Bonavista*, T. Hickson. *Trinity Harbour*, Wm. Ellis. *Fortune Bay*, R. Knight. *Hant's Harbour*, J. Lewis.

Whites and Blacks, &c. in Society, 618.

## VII.—BAPTIST MISSIONARY SOCIETY.

This Society was established by the Particular Baptists for propagating the Gospel amongst the Heathen, on the 2d of October, 1792.

Thos. King, Esq. Birmingham, Treasurer—Rev. John Ryland, D. D. Bristol, Secretary—Rev. John Dyer, Reading, Berks, Assistant Secretary.

The Missionaries at Serampore have applied themselves with indefatigable diligence to the translation, printing, and dispersion of the Holy Scriptures. The whole Bible has been translated and printed in the *Bengalee* and *Orissa*. The New Testament, and part of the Old, in the *Sungskrit* and in the *Hindee*. The New Testament and Pentateuch, etc. in the *Mahratta*. Great part of the Bible, now printing in the *Chinese*. The New Testament printing in the *Telंगा*, and parts of it translating or printing in the *Bruij*, *Pushtoo*, *Bulochce*, *Assamee*, *Kurnata*, *Kunkuna*, *Mooltancee*, *Sindhee*, *Kashmeer*, *Bukameer*, *Nepal*, *Ooduyypore*, *Maranwar*, *Jaypore*, *Khasee*, and the *Burman* languages.

## EAST INDIES.

*Serampore and Calcutta.*

Serampore, as a Danish settlement, has lately reverted to that Government.  
1799.

*Missionaries :*

Drs. Carey and Marshman : Messrs. Ward, Lawson, Eustace, Carey, Yeates, Randall, and Penny ; with the Natives, Sebukrama, Neelo, Jahans, Petruse, Kanta, and Cait'hano.

Mr. W. H. Pearce, eldest son of the late Rev. S. Pearce, of Birmingham, is arrived.—He is a printer, and is gone out to serve the Mission in that capacity.

Messrs. Stephen Sutton and David Adam are on their voyage.

The various, extensive, and beneficial labours in which the Missionaries have been engaged, are in a state of encouraging progress. The Word of Life is sounding forth in various directions, principally by means of the Brethren raised up in the country ; and instances frequently occur, in which it appears to be made the power of God unto salvation.

*Cutwa,*

A town in Bengal, 75 miles N. of Calcutta.

1807.

William Carey, jun.  
Mut'hoora, Vishnuva, Kanta  
—Natives.

The inhabitants of this populous and extensive district are eager to obtain Gospels and Tracts ; and from various quarters.

*Delhi,*

A City of India, 976 miles N. W. from Calcutta.

Mr. Kerr was established here, but it is doubtful whether he has not left the Station. It is credibly affirmed, that at this place nearly 500 persons have embraced Christianity, in consequence of the reading of the Scriptures distributed some years ago by Mr. Chamberlain.

*Jessore,*

In Bengal, 77 miles E. N. E. from Calcutta.

1807.

Wm. Thomas (Country born).  
—Natives :

Saphul-rama, Manika sha, Nvrottoma.

Mr. Thomas has been ill. Some recent conversions have taken place among the Natives.

**Goamalty,**

In Bengal, 200 miles N. of Calcutta.

1808.

Krishnoo, a *Native*.

Krishnoo pursues his work with assiduity. He distributes a great number of books, and has much discussion with his countrymen.

**Digah,**

In Hindostan, 320 miles N. W. of Calcutta.

1809.

William Moore, Joshua Rowe. Ram-prisada, *Native*.

Mr. Chamberlain visited Digah early in 1817, and was greatly encouraged from observing the influence of the word of God on the minds of inquirers.

**Balasore,**

A Town in India, about 120 miles S. W. of Calcutta.

1810.

John Peter, an *Armenian*.

**Agra,**

A large City in India, 800 miles S. W. of Calcutta.

1811.

— Peacock.

**Ceylon.**

1812.

J. Chater, T. Griffith, — Siers.

Messrs. Chater and Siers preach at Colombo, in Portuguese, Cingalese, and English. Mr. Chater had made progress, with the assistance of the late Mr. Tolfrey, in translating the Psalms into Cingalese. In connexion with Messrs. Armour and Clough, Wesleyan Missionaries, he is proceeding with the translation of the Scriptures begun by Mr. Tolfrey.

**Chittagong,**

A District of Bengal, about 230 miles E. of Calcutta.

1812.

— De Bruyn, — Baudry.

Many of the Muggs, an uncivilized people in this quarter, have been brought to the profession of Christianity, and have persevered against opposition. The Missionaries enter the markets almost daily, and proclaim the glad tidings of salvation. They have frequent visits from their neighbours, and in various ways seem to be actively spreading the light of the gospel around.

**Nagpore,**

The Capital of the Eastern Mahrattas, 615 miles W. of Calcutta.

1812.

Ram-mohun, *Native*.

Assisted by an Officer in the Army.

This pious Native Itinerant labours with success—Hopeful inquirers present themselves.

**Surat,**

A large city on the western side of the Peninsula of India.

1812.

C. Carapeit Aratoon, an *Armenian*.

The Journal of this Missionary contains some striking facts illustrative of the nature of those impediments which in every country oppose the progress of the Gospel of Christ.

**Silhet,**

In Bengal, 310 miles N. E. of Calcutta.

1813.

John de Silva, *Portuguese*, Bhagvat, *Native*.

The want of the Scriptures, and the wild manners of the Natives, have retarded the progress of the Mission. As one instance of this savage character. It is stated, that the Kachar Rajah, near whom they reside, celebrated his recent elevation to the throne by offering in sacrifice to an idol twenty young men, whom he had brought for that purpose from the mountains. Yet the prudent and inoffensive conduct of the native

Brethren had so far recommended them to this prince, that he has made them repeated presents in money, and promised them a piece of ground, on which they hope to build a School, and thus introduce the Gospel in a silent and gradual manner.

### *Allahabad,*

A city of India, about 490 miles W. N. W. from Calcutta.  
1814.

Macintosh,

Kureem, *Native*.

Mr. Macintosh removed hither from Agra.

### *Dinapore,*

A city in Bengal, about 240 miles N. of Calcutta.  
1814.

Inquirers from Fumeah, a considerable town to the westward, have heard the word with serious attention, and gladly received several copies of the gospel of St. Luke.

### *Benares.*

1816.

William Smith.

Benares may be called the Athens of the Hindoos. Mr. Smith has been recently fixed there. He is particularly fluent in the Hindoostanee.

### *Berhampore,*

A town in Bengal, about 120 miles N. W. of Calcutta.

Pran-krishna, Nidhee-rama, *Natives*.

From this Station, which had been recently formed, most of the members had removed to Calcutta. Several families were under instruction. The station is now principally supplied by Mr. Ricketts, lately fixed at Moorsheadabad, or its immediate vicinity.

### *Gayah,*

A large city in India, 55 miles S. of Patna, a place of great idolatrous resort.

1816.

Fowles.

### *Monghyr,*

A very large city in India

1816.

John Chamberlain; Brindabund, *Native*.

Mr. Chamberlain, who was stationed at Sirdhana, about 920 miles N. W. from Calcutta, and 200 from Agra, was under the necessity of leaving that Station. He is assisted at Monghyr by the aged Native, Brindabund, and is translating the New Testament into the Brij-bhasa. Already some encouraging indications appear at Monghyr, though prejudices have been awakened.

Mr. Chamberlain took a journey, of nearly two months, in the beginning of last year, as far as Mirzapore. He preached many times; and distributed more than 200 copies of the Gospel and 2000 Tracts. "It is wonderful," he says, "to observe how evidently an invisible hand is at work among the people, and preparing them for the Lord. Some evident change is effecting in the spirit of the people."

### *Vans Variya,*

A village in India, at no great distance from Serampore.

Tarachund, *Native*.

A small Christian Society sprang up here some time since, solely in consequence of the circulation of the Scriptures. Tarachund, their minister, continues to show much zeal and earnestness in the cause of Christ. He is said to spend nearly all his income in promoting the Gospel, reserving scarcely any part for himself.

### INSULAR INDIA.

#### *Java.*

2350 miles S. S. E. from Calcutta.

BATAVIA.

1813.

William Robinson, Joseph Phillips.

Mr. Trowt has been brought to an early grave, seemingly by his intense application in a climate adverse to exertion. Mr. Robinson continues to preach, and is translating the New Testament into Malay. Mr. Phillips is removed to Samarang.

**SAMARANG.**

Gottlobb Bruckner.

Mr. B. is applying to the Javanese, as of most importance in Java; but finds it far more difficult than the Malay, various dialects being mixed together in the Native Books; and there is as yet neither Grammar nor Dictionary of the language.

**Amboyna,**

About 3230 miles S. E. from Calcutta, near the S. E. point of the Island of Ceram. 1814.

Jabez Carey.

The Dutch, since the restoration of the island, have continued Mr. Carey in his station. He has been appointed to a seat in the College of

Justice, which enlarges his means of usefulness. He has distributed considerable numbers of the Malay New Testament. The Schools, of which many were established by the Dutch Government, are placed under Mr. Carey's superintendence, and occupy a large share of his attention.

**WEST-INDIES.****Jamaica.**

James Coultart.

Mr. C. has opened a School. A considerable number of the children of the Members of the Church are under instruction. The Meeting house will not contain half the number who wish to attend.

**VIII.—THE MISSIONARY SOCIETY,**

Composed of Christians of various Denominations, was established in September, 1795, "for the sole purpose of propagating the Gospel in Heathen and other unenlightened Countries." Its Missionaries are employed in preaching, in superintending Schools for the instruction of the Natives, and in translating the Scriptures into the various Vangs of the places where they labour.

William Allen, Esq. Treasurer; Rev. George Burder, Secretary; Mr. George Hudson, Assistant Secretary; Mr. David Langton, Assistant Secretary and Accountant.—The Society's Rooms, No. 8, Old Jewry, London.

**SOUTH SEAS.****Otaheite and Eimeo.**

1797.

John Davies, William Henry, Samuel Tessier, Henry Nott, James Hayward, Chas. Wilson, Henry Bicknell, W. P. Crook.

To assist whom have been sent, Wm. Ellis, Laun. Edward Threlkeld, J. M. Orsmond, Charles Barff, David Darling, Robert Bourne, George Platt, and John Williams, who have all reached Port Jackson; and it is hoped, by this time have joined the brethren at Otaheite.

To the above must be added Mr. John Gyles, sent out as a cultivator to that island.

**SOUTH AFRICA.****Bethelsdorp,**

About 500 miles from Cape Town. 1802.

J. G. Messer, Evan Evans, F. G. Hooper.

The work of conversion among the Hottentots is still going forward. By the blessing of God on the labours of Dr. Vander Kemp, Ullbricht, and other Missionaries, hundreds of Hottentots and other Africans have been converted.—In the year 1816, only 143 adults and 100 children were baptized. This Settlement has had to contend with many local disadvantages, arising from the sterility of the soil, &c. The advance of the people in civilization has been considerable; still much remains to be done. Large tracts of land, at some distance from the village, are cultivated, and many trades carried on. They have now a



school-house and a printing office. Many stockings are knit and sold. Hats, shoes, cord, mats, and baskets are also manufactured. Wagon-makers (who are also smiths) and carpenters, seldom want employment; but the most lucrative occupations, are those of sawyers, wood-cutters, and bark-choppers. The school flourishes. Bibles were much wanted, which want the Bible Society has amply supplied. The Settlement now consists of about 1000 persons.

### **Grigua Town,**

Formerly called *Klaar Water*, near the Great Orange River, about 700 miles N. of Cape Town.

1802.

Wm. Anderson, Henry Helm; B. Berend, P. David, J. Hendrick, Piet Sabba, *Natives*.

Mr. Anderson, with Mr. Janz, (an excellent Missionary deceased,) and others, have laboured with great success at this remote station for many years, and, at times, amidst many difficulties. But the prejudices among the unconverted natives against Mr. Anderson have subsided. Many young people have been turned from darkness to light. More than 50 adults have been lately baptized. The number of communicants is considerable, and the general state of religion is encouraging. Many neighbouring kraals of Bushmen have desired Teachers. Piet Sabba has been sent to one of them. Agriculture has lately been promoted among the natives more than before, and larger quantities of corn produced. An Auxiliary Missionary Society has been commenced, and the people having no money, contributed cattle and elephants' teeth.

### **Stellenbosch,**

26 miles from Cape Town.

1802.

J. Bakker.

Mr. Bakker is well attended by slaves and Hottentots, for whose accommodation places have been erected. The Gospel is accompanied with the divine blessing. The people, grateful for their privileges, are generous in their contributions, not only for the support of the Mission, but for the extension of the Gospel in other places.

### **Tulbagh Drosdy.**

BOSJESVELD,

About 40 miles north from Cape Town.

Ariel Vos, Cornelius Kramer.

The School and Congregation at Tulbagh appear to be in a flourishing state, and the fruits of Mr. Vos's labours are visible in the lives of many. Mr. Vos preaches also at places in the vicinity. At Bosjesveld also Mr. Kramer has laboured with success.

### **Bethesda,**

Formerly called Oorlam's Kraal,

About 700 miles from Cape Town, near the Great River.

1808.

Christopher Sass.

Mr. Sass has baptized sixty adult persons; and many others are convinced of their sinful state. Mr. S. has judged it expedient to remove his residence to the north side of the Great River, where he finds a great number of Bushmen, who are very desirous to have a Christian Teacher.

Arachund;  
all Christians.

About 100 miles E. from Cape Town.

1811.

John Seidenfaden.

The preaching of the Gospel is attended by the powerful influence of the Holy Spirit. Many are inquiring, "What shall we do to be saved?" The church consists of about 70 communicants. The house in which they worship is insufficient for their accommodation. The people attached to this settlement are numerous, but poor. Civilization increases in an encouraging degree. Last year they grew seventy quarters of wheat.—They have established a fund for charitable purposes.

### **Hooge (or High) Kraal,**

About 300 miles E. from Cape Town.

1813.

Charles Pascalt.

This is an excellent station, containing about 300 persons. It is situated in the midst of a large plain, about two miles from the sea, and

about three from the Drosdy of George. The Mission has two large and fruitful gardens, beside pasture and corn land. The people also have gardens behind their houses. Much good has been effected in the four years of Mr. Pacalt's residence here. He has built a neat little church, with two small but good houses. The Hottentot singing is remarkably melodious. Many scholars receive daily instruction. The progress of civilization is very encouraging.

### *Theopolis,*

About 600 miles E. of Cape Town.

1814.

J. G. Ullbricht, G. Barker.

Mr. Barker, being prevented from going to Lattakoo, as was proposed, continued at Theopolis. The people have greatly improved in their habits of industry, and have sown above fifty sacks of corn in the last year.

More than 70 persons were baptized during the last year, and the word is heard with much affection. An Auxiliary Missionary Society has also been already formed at this Station.

### *Grace Hill,*

Formerly called Thornberg, and sometimes Vanderwalt's Fountain, in the country of the Wild Bushmen, about 550 miles from Cape Town.

1814.

Erasmus Smik.

The favourable appearance of things at this Station led to the change of the name from *Thornberg* to *Grace Hill*. It has pleased God to grant success to his word, both among the Oorlams and the Bushmen. A general concern about religion seems to prevail.

### *Bethany.*

NAMAQUALAND.

H. Schmelen, James Kitchingman, J. Marquard.

Bethany, formerly called Klip Fountain, 55 miles N. of the Great River, is occupied by Mr. Schmelen, to assist whom Mr. Kitchingman has proceeded. He had baptized 65 adults, besides 40 children. He says, "There is a sincere desire among the Namaquas to be instructed in the way of salvation. God has opened a wide door, and prepares the hearts of many to receive the word with glad-

ness." A place of worship is erected and regularly attended, and a praying spirit prevails.

Mr. Marquard also labours among the Namaquas. One of the Missionaries, on coming to a kraal of Namaquas, was forcibly detained: the people would not suffer him to depart, till he had instructed them in the way of salvation: some of them, it is said, laid themselves down in the road before him, to prevent his departure.

### *Peace Mountain,*

Formerly known by the name of Africaner's Kraal, about 550 miles north of the Cape.

1815.

E. Ebner, Robert Moffat.

Mr. Ebner resides here, among about 200 of the Corannas, 50 of whom daily attend the worship of God, and about 30 the school. Africaner, once the terror of the country, has been baptized, and about 16 other adults. Several are now happy in the knowledge of Christ, who, till lately, were without God, and without any comfort in the world. Mr. Moffat has proceeded to this station.

### *Caffraria,*

700 miles N. E. from Cape Town.

1816.

Joseph Williams; Jan Tzatzoo, a Native.

A journey was undertaken among the Caffres early in 1816, when many of the Caffres expressed an earnest desire of instruction: in consequence of which Mr. Williams, and Tzatzoo, the converted son of a Caffre chief, went among them in June, and were well received. The principal chief, or king, Geika, professed to be deeply convinced of his sins, and desirous of receiving the gospel. Mr. Williams's situation is most arduous. Mr. John Brownlee, originally appointed to Theopolis, was preparing to assist in this mission.

### *Hephzibah,*

Formerly called Rhinoster Fountain, in the Bushman's Country, about three days journey from Grace Hill, in the way to Griqua Town.

1816.

W. F. Corner, J. Goeyman.

About 300 Bushmen inhabit this spot. None at first came near, but

now they hear the word gladly. A piece of land has been purchased, and agricultural implements procured from Grace Hill. Mr. Corner is at present at Bethelsdorp.

### **Lattakoo.**

**Krooman's River.**  
1817.

**Robert Hamilton.**

When Mr. Campbell, &c. visited Lattakoo in the year 1814, Mateebe, the king, promised to receive the Missionaries who might be sent, and "to be father to them." As soon as the Society were able, Missionaries were sent, but the first who visited, in Feb. 1816, met with but a cold reception, and were finally obliged to retrace their steps to Griqua Town.

Afterwards, Mr. Read, accompanied by nearly 30 of the congregation from Bethelsdorp, determined to proceed to Lattakoo, in order to prevail with Mateebe to receive the Missionaries. They arrived on the 28th of December. After many objections, the Missionaries were allowed to settle at Lattakoo.

Mr. Hamilton, with some others, left Griqua Town on the 16th of April, 1817, and reached Lattakoo on the 25th. Mateebe, contrary to the advice of the Missionaries, went on a predatory excursion against a northern tribe, in which he had suffered great loss, repented of his disregarding the advice of the Missionaries, who behaved so kindly to him on his return, that he declared them to be his best friends, and desired they would never leave him. He seemed strongly inclined to abandon Lattakoo, and to remove southward to Krooman's River.

On the 4th of June the Missionaries left Lattakoo, and reached Krooman's River on the 8th, a spot which seems well adapted for a settlement. They were accompanied by the King and several Chiefs, who went with them in order to determine where the New Town should be built.

The preparations of the Missionaries for building decent habitations, and for erecting a water mill, filled the natives with astonishment at their superiority, a sense of which may induce them to listen to their instructions. From the last accounts received, there were very encouraging appearances among the chief people. Cupido is gone to labour among the Corannas.

### **Cape Town.**

**George Thom.**

Mr. Thom has resided at Cape Town several years, and has been eminently useful to the British soldiery, the Europeans, Hottentots, and Slaves. He has taken several long journeys to distant parts of the colony; preaching in Dutch with much acceptance and usefulness; promoting Auxiliary Societies, and dispensing the Scriptures in many places. He has been also serviceable to the Society by his friendly attention to the Missionaries, who have touched at the Cape in their way to their several stations in the East. He has lately addressed the Government on the subject of building a Chapel at Cape Town, and preaching to the slaves.

### **Mauritius,**

Or Isle of France, an Island in the Indian Ocean, inhabited by French Colonists, but belonging to Great Britain.

1814.

**John Le Brun.**

The Schools under Mr. Le Brun's care have succeeded beyond expectation; much indifference and even opposition having been manifested by a class of population, among whom the French revolution had destroyed religious principles. The state of principles and morals is still awfully depraved. Governor Farquhar countenances and supports Mr. Le Brun, and has granted him the use of a spacious building.

### **Madagascar,**

An immense Island, lying off the Eastern Coast of Africa, in the Indian Ocean, in a partial state of civilization, and said to contain 4,000,000 inhabitants.

1818.

**David Jones, Thomas Bevan.**

Messrs. Jones and Bevan, who were educated in Wales, and have since studied at Gosport, have lately sailed for the Isle of France, from whence they are to proceed to Madagascar.

## ASIA.

## EAST INDIES.

*Travancore.*

1805.

Charles Mead.

Mr. Ringeltaube laboured at this station until 1816, when he left it, partly on account of the decline of his health. He resided successively at Palamcott, in the Tinevelly country, and at Magilady, and preached at several neighbouring places, and occasionally in remote districts. He distributed numerous religious Tracts in the Portuguese and Tamulian languages, and employed several native Schoolmasters for the instruction of youth. Mr. and Mrs. Mead sailed from Madras for this station in September last. The Society have it in contemplation soon to strengthen this mission. Col. Munro, the British Resident at Travancore, shows a laudable zeal to promote the success of Christian Missions in this part of the Peninsula.

*Vizagapâtam,*

In the Northern Circars of the East Coast of the Peninsula of India.

1805.

John Gordon, Edw. Pritchett, James Dawson.

Mr. Gordon and Mr. Pritchett (and for several years Mr. Lee, who afterwards removed to Ganjam) have laboured here assiduously for many years, and, though amidst many discouragements, not without success. Mr. Cran and Mr. Desgranges had laboured here with great diligence, and made considerable progress in translating the gospels. The Society sustained a heavy loss by their death. Mr. Gordon and Mr. Pritchett proceeded as fast as their occupations allow, in the translation of the Scriptures into the Telinga tongue. Mr. Dawson, who arrived here in Sept. 1815, was diligently applying to the language, and expected, after a time, at least to be able to superintend schools, and speak to the people in their own language. Mr. Gordon writes—"We are out every day among the people, who are evidently more disposed to make inquiries after the truth. The children in the schools perform wonders, and make an evident progress in the knowledge of divine things. Our principal school is

in the very heart of the town, and open to every person who passes by. The novelty of catechising the children, and the promptitude of their answers, never fail to bring numbers to hear them, and the questions give a series of subjects for inquiry and conversation. The translation of the Scriptures into their language will be, I trust, of eternal benefit to this people. We hope soon to have all the New Testament in their hands." Many of the Heathens begin to be ashamed of their idols.

At Chicacole, about sixty miles to the northward, the folly of idolatry begins to be felt by means of the dispersion of the Scriptures and the occasional labours of the Missionaries.

*Madras,*

The second of the three British Presidencies in India, on the East Coast of the Peninsula.

1805.

W. C. Loveless, Richard Knill.

Mr. Loveless has laboured for many years at Madras, having built a chapel in the Black Town, and superintended schools for natives, &c. He has lately been assisted by Mr. Knill, who is to reside there, and by several other Missionaries, who were waiting for opportunities to repair to their appointed stations. There is regularly preaching at the chapel, and in some other places. There are Free Schools for both Boys and Girls. The returns in October 1817, were, in the English and Native Schools, 370, exclusive of about 30 additional scholars in the Sunday School; in all, 400 under instruction. The Missionaries print a Quarterly Paper, containing a view of each of the Indian Missions. An Auxiliary Society is established here, which, from Sept. 1814 to Aug. 1817, has contributed to the Parent Society about 210l. sterling. Mr. Knill is acquiring the Tamul language.

*Ceylon.*

1805.

J. D. Palm, W. Reade.

Mr. Palm preaches at the Dutch Church in Columbo; Mr. Ehrhardt, a Missionary of the Society at this station for many years, has lately been appointed by the Madras Government, (on the recommendation of Sir R. Brownrigg,) "Missionary to the Dutch Inhabitants of Cochin." Mr. Reade superintends a school.

**Bellary,**

A town in the Mysore, in India.  
1810.

John Hands, William Reeve,  
Joseph Taylor.

Numbers of the Heathen make in quiry; but fear too frequently keeps them in hesitation. The Missionaries have seven Native Schools under their care, in all of which the Scriptures and Catechism are taught, containing about 300 children, and they intend to establish several more. Great benefits have resulted from this mission to the Military, who have formed amongst themselves two Auxiliary Societies, the contributions of which have been considerable. The Missionaries earnestly long for a Printing press. They are proceeding in the translation of the Scriptures. The four Gospels, the Acts, the Epistles, the Epistles, and part of Genesis, are translated into the Canāda (or Canara) language, in which the Missionaries have collected 30,000 words, and it is expected that the whole Bible will be completed in two or three years.

**Ganjam,**

A town on the Orissa Coast, in India.  
1813.

William Lee.

Mr. Lee's labours at this place were acceptable, and a church was built for him. He had also schools for the native children, but was obliged to leave his station on account of a fatal fever, by which the schools and congregation were dispersed. He retired to Madras, where both he and Mrs. Lee were seriously ill. He has been advised to take a voyage to the Cape, for the recovery of his health.

**Chinsurah,**

In Bengal, formerly a Dutch Settlement.  
1813.

Robert May, J. D. Pearson,  
John Harle.

Mr. May has, under his direction, and that of his Assistants, nearly thirty schools, containing upwards of 2600 children, among whom are 6 or 700 of the sons of Brahmins. He has introduced many excellent improvements into the schools, which have been much applauded by the

Government, who support and patronise these useful institutions.—The number attending the schools varies considerably at different seasons of the year, particularly in harvest time and winter, at which times it is much reduced. There is a prospect of establishing Free Schools about 16 miles up the river. They have also a Sunday School at this station, which contains about 30 scholars, and Mr. May preaches twice every Sabbath at the Settlement Church.

**Surat.**

1815.

James Skinner, Wm. Fyvie,  
John Donaldson.

The Missionaries are applying to the Guzeratte, in which they hope, ere long, to preach to the multitudes of Surat. They are preparing a Catechism and Scripture Tracts, with a Grammar and Dictionary, and hope soon to begin the translation of the New Testament. They have a school for English and half-caste boys, in which there are about 50 scholars, and a Native School, containing about half that number. Mrs. Fyvie has also a school for English and half-caste females. The Missionaries have their eye upon Baraoch and Cambray, at the upper end of the Gulph.

**Calcutta.**

1816.

Henry Townly, James Keith.

They arrived Sept. 7, 1816, and have made an encouraging progress, both in preaching and in the establishment of schools. A place of worship had been fitted up in Calcutta; and the Gospel is also preached at Hourah, across the Hoogly, where the population is large. The Bengalee is the object of their first attention, as indispensable for intercourse with Hindoos; as Hindostanee is for benefiting Mahomedans. They have before them a vast field for Missionary exertion, and earnestly desire more labourers.

**EXTRA GANGES.****CHINA.****Canton,**

A sea-port in the Empire of China, of extensive commerce and vast population.

1807.

Robert Morrison, D. D.

Various and fresh difficulties have arisen in this mission. Dr. Morrison has, however, commenced new and large editions of the Chinese New Testament, which will probably be executed at Malacca, rather than at Canton. He is now publishing his Dictionary of the Chinese Language, two parts of which are come to hand, and are on sale. This great work is printing at the sole expense of the Hon. East India Company; but the greater part of the impression is given to the Author, as a reward for his indefatigable services. Dr. M. has also published a Grammar of the Chinese Language, which was printed at Serampore. This also is come to hand and on sale. Since his return from Peking, to which place he accompanied the British Embassy as one of the Interpreters, he has resumed the work of translation, and is proceeding with the Old Testament. The Books of Genesis, Exodus, and the Psalms, are finished.

Dr. M. writes, Feb. 24, 1811, "I have here a very anxious time, from the Government being so averse to the least acquaintance with their language. We must look to God, our Father and our Friend, for help. I would study to give no offence in any thing; and at the same time, I wish to avoid an undue fear of man. I often pray that I may be prepared to suffer and to die for the sake of our Lord Jesus; and, though conscious of great unworthiness, I trust the unseen hand of the Almighty sustains me."

### Java.

#### BATAVIA. 1814.

The Rev. J. C. Supper, who went out as a Missionary from the Society, officiated in the Dutch Church; and, on the restoration of the Island to the King of the Netherlands, was appointed Malay Minister. He acted as Secretary to the Auxiliary Bible Society, and was most assiduous in circulating the Scriptures and Tracts. He has been called to his reward in the midst of his years. He was an able, disinterested, and devoted Servant of his Master.

### Amboyna.

1814.

Joseph Kam.

Mr. Kam preaches in the Church, which will contain about 1000 per-

sons, both in Dutch and Malay, and the people are most eager to hear; many of the Masters permit their Slaves to attend. He has visited several of the Molucca Islands, in some of which the natives destroyed all their idols, and a great number of houses erected for the worship of the devil. The people are so eager to be instructed, that he is obliged to send them manuscript Sermons and Tracts. A printing-press and types have been sent. The people, who are very numerous, are anxious for Bibles and Tracts. They have contributed about 1000*l.* to the Bible Society, by whom a large supply of Malay Bibles is preparing. The Directors have already printed and sent to them Extracts from the Scriptures in the Malay, some of which are also sent to other places in the East.

### Malacca,

The chief town in the Peninsula of Malacca.

1815.

W. Milne, W. H. Medhurst,  
C. H. Thomsen, John Slater.

Mr. Thomsen set out with his wife, on a voyage to England, for the recovery of her health; but she died on the passage. After a short stay in this country, he returned, accompanied by Mr. Slater. Mr. Medhurst, who left England the year before, embarked from Madras for Malacca on the 20th of May last. They are now united in labouring with Mr. Milne.

Mr. Milne continues to prosecute his translation of the Scriptures into the Chinese Language, and to publish his Monthly Chinese Magazine, which contains information combined with entertainment, and seems to promise great usefulness to the Chinese people dispersed among the numerous and populous islands of the Eastern Sea. It is read with avidity by them. He has many opportunities of dispersing books, by the different vessels which touch at Malacca. Mr. Milne has established two Chinese schools, in which the Lancasterian plan, as far as it is practicable there, is adopted. He has translated the Books of Deuteronomy and Joshua into the Chinese language, and is proceeding with Judges.

A printing-press, workmen, and founts of Malay and English types, have arrived from Bengal.

**RUSSIA.****Irkoutsk,**

In Siberia, near the Sea of Baikal, upwards of 3000 miles from St. Petersburg.  
1818.

Edward Stallybrass, Cornelius Rhahmn.

The Rev. Dr. Paterson and the Rev. Robert Pinkerton, earnestly recommended Irkoutsk as a suitable station for a mission to the Mongol Tartars. Mr. Stallybrass (from Hoxton Academy), and Rev. Mr. Rhahmn, of Gottenburgh, after residing for a time at St. Petersburg, and obtaining, through the friendship of Dr. F. Mc. and the Russian Government, every thing necessary for their purpose, left that city Jan. 3, 1818, and arrived at Moscow on the 15th January. On the 17th they had the honour of an interview with his Imperial Majesty, who conversed with them freely on the object of their mission, and assured them that every possible facility should be afforded them, both on their long journey, and after their arrival at Irkoutsk, and expressed the most cordial wishes for their welfare and success, for which he condescended to assure them he should pray.

**RUSSIAN TARTARY.****The Steppe,**

Near Astrachan.

J. G. Schill, Christian Huebner.

The Society has, since the year 1815, contributed largely to the support of this mission to the Calmucks of the Torgutsk Tribe. The Missionaries are of the Society of the United Brethren, and preach the Gospel in the language of the Calmucks. Several copies of the Gospel of St. Matthew have been sent to them for distribution by the Missionaries of the Edinburgh Society at Astrachan. This mission at present derives the principal part of its support from the Missionary Society.

**WEST INDIES.****Demerara.**

LE RESOUVENIR.

1808.

John Smith.

Mr. John Wray laboured at this station with success, chiefly among the Negroes, for several years. Mr. Smith has been there about a year, and success among the Negroes has crowned his labours also. The Chapel at this place will contain about 600. They are chiefly Slaves who attend. Many come from distant plantations, for an hour or more before the worship begins. The Chapel will not contain all that assemble. It is proposed to enlarge it. Many Slaves attend every evening to say their Catechism. A considerable number, after proper examination, have been baptized, recommended by their owners. The prospect at this place is truly encouraging. Mr. Smith earnestly requests that a Missionary may be sent to Mahica, a place about 20 miles to the windward.

**George Town.**

1809.

John Davies, Richard Elliot.

To the building of one of the Mission Chapels here, the poor Negroes subscribed nearly 60l. and the inhabitants about 600l. It will hold 7 or 800 persons. Many free coloured people attend, some of whom have been formed into a church. Several white people also attend regularly, and many hundred Negro Slaves from distant plantations, who make great progress in the Catechism, and have learned to read the Bible, and take great pleasure in reading it. An Auxiliary Missionary Society has been established among Mr. Davies's people. There is an Episcopal Chapel here, which holds about 400, and is well attended. In the afternoon the clergyman has service for the accommodation of free coloured people and slaves. He is desirous of doing good, and is a friend to the instruction of Slaves. There is also a Chapel here belonging to the Wesleyan Mission. A commodious Scotch Church is nearly finished, and a Minister expected from Scotland, who, it is hoped, will also prove a friend to the instruction of Slaves, thousands of whom in this colony are crying out, "Come over and help us."

**Berbice.**

1814.

John Wray.

This station lies about 70 miles to the windward of the Demerara River. The mission was commenced under

the patronage of the Commissioners of the Crown Estates, who had 1100 Slaves under their care. Schools were established—many adults and children learned to read and to say their Catechism. The New Testament was put into the hands of many. A great change was wrought on several who were baptized and admitted to the Lord's Supper. They were eager to obtain religious instruction. Means were adopted for the establishment of marriage, which began to have a happy effect. Obish, or witchcraft, which had been very prevalent among them, began to vanish. At Christmas, Easter, and Whitsuntide, many preferred assembling in the House of God to dancing and reveling. They also began to take particular care of their children. In 1815, on one Estate, 180,000 lbs. of coffee were picked without the use of the whip. The restoration of the Crown Estates to a Company of Dutch Merchants, has clouded this bright prospect, and the people are at present deprived of religious instruction.—At New Amsterdam 150 people attended Mr. Wray's ministry.

### *Trinidad.*

1809.

Thomas Adam, James Mercer.

Mr. Adam is pretty well attended, especially by people of colour and Negroes. Several of the Planters in the country have expressed a desire that their Negroes may be instructed, and have promised to contribute to the support of a Teacher. Mr. Mercer has lately been sent to Trinidad, where an additional labourer is much wanted. Mr. Adam, in a jour-

ney he lately took into the interior, visited a number of Negroes, formerly slaves in America, but taken prisoners by the British in the last war. They are emancipated, and placed by the Governor of Trinidad as free cultivators of the land. They have formed ten or twelve villages, where they live happily, and having received some knowledge of the Gospel in America, associate for their religious improvement. The instructions of Mr. Adam were received by them gladly.

### *GREEK ISLANDS.*

Isaac Lowndes.

Mr. Lowndes arrived at Malta 6th Nov. 1816, where he has been diligently prosecuting the study of the modern Greek and Italian, with the view of proceeding to the Ionian Isles. Since his residence in Malta, he has distributed the English Bible, the New Testament in the Italian, also in the same language, Doddridge's Rise and Progress, Dr. Bogue's Essay and Tracts in Italian and English. The Governor has granted him the use of a house, in which he preaches four times a week—on an average about 50 attend on the morning of the Sabbath, and about 100 in the evening. Mr. L. has reason to believe he has not laboured in vain. There are, he says, many pleasing instances of usefulness.

A Bible Society has been happily established in Malta, of which Mr. Jowett, Mr. Lowndes and Dr. Naudj, are the Secretaries.

### *IX.—EDINBURGH MISSIONARY SOCIETY,*

Consisting of the Members of the Established Church of Scotland and of other Denominations of Christians, was instituted in February, 1796. Walter Brown, Esq., Lothian-street, Edinburgh, Treasurer; Rev. David Dickson, jun. Secretary; Mr. W. Arnot, Clerk.

In 1797, this Society sent out Messrs. Brunton and Greig on a mission to the Foulah Country, in the neighbourhood of Sierra Leone, which terminated on the death of Mr. G. in 1800. Mr. Brunton returned to England, but in 1802 was sent by the Society, with Mr. A. Paterson, to Russian Tartary, where

they laid the foundation of the mission at

### *Karass.*

1802.

Alexander Paterson, James Galloway.

In May, 1817, 3 or 400 Tartar families settled in the vicinity of this station, among whom the Scriptures and Tracts in their own language are cir-



culated, as well as among the Truckmen or Turkomans who inhabit the Great Kitalar Steppe. The Sultan Katteberry, who lately visited this country, is one of the fruits of this mission. Mr. Brunton died in March, 1813.

#### *Astrachan.*

1814.

John Mitchell, John Dickson, William Glen.

There is a Printing establishment at this station. In the course of the year 1816 were printed 5000 copies of St. Luke's Gospel, of the Karass translation, for the Russian Bible Society; and within the same period were distributed 2566 copies of the New Testament, in whole or in part, and 6548 Catechisms and Tracts.—The Missionaries are about to print a new edition of the Tartar-Turkish New Testament, translated by Mr.

Brunton, and 5000 copies of the Tartar Old Testament.

#### *Orenburg.*

1814.

C. Fraser, G. Macalpine. Walter Buchanan, a *Cabar-dian*.

Messrs. Macalpine and Buchanan labour with encouragement among the Tartars of the Great Steppe, some of whom listen with eagerness to their instructions, and are anxious that their friends and neighbours should hear the same truths, which they confess to be the truths of God. Mr. Fraser is revising the New Testament for this people, and has advanced to the end of the four Gospels. Catechisms and Tracts, printed at Astrachan, are about to be circulated among them. The Society purpose to send another Missionary to labour among the Kirghisians.

### **X.—CHURCH MISSIONARY SOCIETY.**

This Society was founded in the year 1800, under the designation of "Society for Missions to Africa and the East." The number of Stations which it now occupies, including the Schools dependent on the Tranquebar Mission, amounts to fifty. In these Stations are about ninety Christian Teachers, (22 of whom are married,) of the various descriptions of Missionaries, Readers of the Scripture, Schoolmasters, and Settlers, of the English and Lutheran Churches. More than 3500 Children are receiving Christian Education according to the principles of the Church of England; and of these at least 400 are wholly supported at the expense of the Society. Besides these Children, there are many adult Scholars. The Gospel is constantly preached to thousands of the Heathen, and has been blessed to the conversion of some who are dead, and many who are now living.

The Society is preparing the Scriptures, the Liturgy, and Tracts, in various Mahomedan and Heathen Languages.

John Thornton, Esq. Treasurer; Rev. Josiah Pratt, B. D. F. A. S. Secretary; Rev. Edward Bickersteth, Assistant Secretary. Society's House, Salisbury Square, Fleet-street, London.

#### *WESTERN AFRICA.*

##### *Sierra Leone,*

A Colony belonging to Great Britain, on the Western Coast of Africa.

The Society, after supplying by its Missionaries, for many years, the Chaplaincy of the Colony, had the happiness to recommend to Government the Rev. William Gannan as first, and the Rev. John Collier as second Chaplain of the Colony. These

Clergymen will cordially co-operate in the various plans for benefitting Sierra Leone, and will render the Society every assistance in the conduct of its missions.

Rev. H. C. Decker lately sailed for the Colony.

In order to place the education of Youth, throughout the Colony, on a uniform and efficient plan, the Society has made proposals to Government to take on itself the charge of the Colonial as well as the Country Schools; that is, those which are

established in Free Town for the Children of the Settlers, as well as those which are formed in the Negro Towns in the Colony.

### ***Wilberforce Town,***

Formed by the union of two Negro Towns, named Congo and Gosso Towns.

John Brereton Cates.

It was intended that Mr Cates should assist Mr Nylander at Yrongroo Pomoh; but circumstances led to his being settled at this station. — Mr Brennand, who went with him to Africa, died soon after his arrival. Mr. Cates labours faithfully, and with discrimination, among his Negroes.

### ***Regent's Town,***

A Town of liberated Negroes.

W. A. B. Johnson.

Mr Johnson having been ordained according to the rites of the Lutheran Church, has been appointed to the charge of this station. He receives a salary from the Government. There were under his care, by the last returns, 1283 persons. Of these, 179 Boys and 93 Girls attended School.

It has pleased God to grant his blessing to Mr Johnson's labours. Many have become religious, and have been baptized.

### ***Gambier,***

A Settlement among the Bagoes, 70 miles N.W. of Sierra Leone.

Jonathan Solomon Klein,  
Emanuel Anthony, *Native Usher.*

There are about thirty Children in the Schools. There is a good impression on the minds of the elder children. This station has many advantages for the circulation of the Scriptures and Tracts in Arabic.

### ***Yongroo Pomoh,***

Among the Bulloms, opposite to Sierra Leone.

1812.

Gustavus Reinhold Nylander,  
Stephen Caulker, *Native Usher.*

Mr. Nylander has completed the Four Gospels in Bullom, and devotes himself to his labours. Mr. Cates did not enter on this station, as was first designed. See 'Wilberforce Town.'

### ***Goree.***

1815.

*Schoolmaster & Schoolmistress,*  
Mr. and Mrs. Hughes.

In consequence of the restoration of this island to France, the Schools have so far dwindled, that it is probable the station must be given up.

### ***Gloucester Town,***

A Town of liberated Negroes.

1816.

Henry Düring and Mrs. Düring.

This Town having been newly formed, Mr. and Mrs. Düring left the Christian Institution on Leicester Mountain about the middle of Dec. 1816, at the request of the Governor, and with the approbation of the Society's Representatives, to take charge of this Town. There were then 130 Negroes: but in April they had 263 under their care, of which 13 Boys and 67 Girls attended School. Mr. and Mrs. Düring are on Government salaries, but were sent out by the Society.

### ***Kissey Town,***

A Town of liberated Negroes.

1816.

Charles Frederic Wenzel.

Mr David Brennand, in company with Mr. Cates, now settled at Wilberforce Town, reached the Colony February 25th of last year. He was designed for Gambier, but was fixed at Kissey Town, where, after a short residence, he died. At the last returns, there were 404 persons at Kissey Town, of which 74 Boys and 77 Girls attended School.

### ***Canoffee,***

100 miles N. W. of Sierra Leone, among the Susoos.

Melchior Renner, John Godfrey Wilhelm.

Jacob Renner, *Native Interpreter.*

John Ellis, *Native Usher.*

This mission among the Susod was advancing rapidly towards a fulfilment of the hopes of the Society, when the revival of the Slave Trade had such an evil influence on the Natives, that the Mission must, in all probability, be withdrawn, after many years' labour, and the sacrifice of much money, and even of valuable lives. BUT GOD'S TIME FOR MERCY ON AFRICA, WILL STILL COME !\*

### *Leicester Mountain,*

An elevated spot about three miles from Free Town.

John Horton, *Schoolmaster.*

Mrs. Horton, *Schoolmistress.*

John Rhodes, *Native Usher.*

On this Mountain the "Christian Institution" of the Society is formed. The unexpected death of the Rev. L. Butcher, who had the particular charge of this establishment, has deprived the Society of his able services. He died on the 17th of July last. The Chaplains of the Colony, Messrs. Garnon and Collier, will take charge of the Institution, till a Superintendent, who is now preparing for this service, shall reach Africa. By the last Returns, there were 286 children at the Institution, of which 227 were Boys, and 59 Girls.

## **EAST INDIES.**

### *Agra.*

Abdool Messeeh, *Native.*

Under great discouragement from the general indifference, and even bitter opposition of his countrymen, Abdool maintains, by the grace of God, a truly Christian character. He longs for the return of his beloved counsellor, the Rev. Daniel Corrie. Kind and active friends on the spot greatly strengthen his hands.—There are two Schools established at this station. The sacred leaven is secretly working its way.

### *Madras.*

1815.

C. Theoph. Ewald Rhenius,  
Bernard Schmid. Deocar  
Schmid.

Christian, *Native Reader.*  
Rayappen, *Native Catechist.*

\* May we not hope that America will have the honour of being a principal agent in this work of mercy? Ed.

### *On their Voyage :*

Joseph Fenn, G.T. Bärenbruck,  
Henry Baker.

Of the Missionaries mentioned in the last list, Mr. Schnarre is removed to Tranquebar, Mr. Bailey to Aleppie, and Mr. Dawson to South Travancore.

Messrs. Schmid, with Mrs. D. Schmid, left this country with the Rev. Daniel Corrie, and were destined for Calcutta; but, on their arrival at Madras, they entered into the service of that Mission, with the consent of Mr. Corrie, there being pressing calls for labourers in various parts of that field.

Of the Missionaries on their voyage, Mr. Fenn will probably proceed to Travancore, and Messrs. Bärenbruck and Baker take part in the labour nearer Madras, where it has pleased God to awaken a great desire of instruction.—A Church is building in Black Town, and Schools are continually increasing. Mr. Rhenius and Christian are constantly and most usefully occupied, and Messrs. Schmid, with Mrs. D. Schmid, will come into immediate service. Mr. Rhenius is revising the Tamul Version of the Scriptures.

### *Chunar,*

A Town near Benares, about 500 miles from Calcutta.

1815.

William Bowley, *country born.*

Mr. Bowley has three Schools under his care. He is an indefatigable Catechist and Reader, and pursues a simple, steady, and laborious course of duty.

### *Meerut,*

About 32 miles N. E. from Delhi.

1815.

Anund Messeeh, *Native.*

This name was given to Purnanund at his baptism. Under the superintendence of the Chaplain, the Rev. Henry Fisher, he has the charge of Schools in Meerut, and in four villages in the neighbourhood.

### *Aleppie,*

A large Town on the Malabar Coast, about 40 miles from Cochin, and 120 North of Cape

**Comerin**, the chief place at which the Company's ships call to take in pepper and spices; about 13,060 inhabitants; in the vicinity of the Syrian Christians; a commercial place, inhabited by men of various countries and religions, with scarcely any Brahmans or pagodas, and therefore highly favourable as a Missionary Station.

1816.

Thomas Norton.

Mr. Norton arrived at Cochin from Colombo, on the 8th of May, and was fixed at Aleppie by the Resident, Colonel Munro, as the most suitable place for the attainment of his objects. A church is building, and a large house and garden have been presented as a free gift in perpetuity, by the Government of Travancore.

### **Burdwan.**

At this place there is a School, and at Lackoody and Ryawan two others. They contain about 350 scholars. Lieutenant Stewart takes these Schools under his charge, and reports to the Calcutta Corresponding Committee.

Five new School-houses are erected, and were about to be opened, at Kabal Gong, Konchunagore, Jongpore, Cumaulpore, and Goutumpore.

### **Calcutta,**

The chief of the three British Presidencies.

1816.

William Greenwood,  
John Adlington, *Schoolmaster*.

The Society's concerns in Calcutta and the North of India, are directed by a Corresponding Committee.

—Mr. Greenwood arrived with Mr. Schroeter, on the 20th of May, 1816. Mr. Schroeter is at Titilya, near Nepaul.—*See Titilya.*

The Committee have taken the most active measures for the establishment of Schools; and had under their care, in February last, about 500 children, which have been since greatly increased.

### **Kidderpoo,**

A Village near Calcutta, within a short distance of Garden Reach.

1816.

Two Schools are opened here, under the superintendence of the Rev. William Greenwood, who resides in the House of the Society, at Garden Reach.

### **Titilya,**

On the Borders, toward Nepaul.

1816.

Fred. Christian Gotthelf  
Schroeter.

This place seeming to offer a desirable sphere of exertion, Mr. Schroeter has been fixed here, and is particularly countenanced by the Commanding Officer on the station. He is diligently occupied in the acquisition of the Thibet language, hitherto almost entirely unknown to Europeans.

The present situation of affairs renders a station in this quarter very important. It will form a medium of communication between the labourers of India and the Russian Bible Society; and will enable them to carry their co-operation into Thibet; and facilitate the circulation of the Scriptures among the Tartar Tribes bordering on China, and through the western part of that Empire.

Captain Barre Latter, the Commanding Officer on the station, is opening an intercourse with various friendly Lamas, and exchanging books with them, in order to ascertain the languages with which they are acquainted, and he entertains hopes that a very extensive field will soon be opened for the circulation of the Scriptures.

### **Tranquebar.**

1816.

*Missionary and Inspector of  
Schools,*

John Christian Schnarré.

*Superintendent of Schools,*  
John Devasagayan.

*Catechist, David.*

The Rev. J. C. Schnarre has left Madras, at the request of the Danish Missionaries, to take a share in the work of the Mission, and the particular oversight of the Society. He arrived Aug. 24, 1816. Mr. Schnarre's support, as well as the chief maintenance of the Schools, falls on the Society; the Royal Danish College having requested, by the Bishop of Copenhagen, the Society's assistance in the difficulties of the Mission.

In a visit of inspection made by Mr. Schnarre, the beginning of last year, he found 825 children in the different Schools.

### *Cotym,*

On the Malabar Coast, about 18 miles from Aleppie.

1817.

Benjamin Bailey.

Colonel Munro, the Company's Resident in Travancore, having erected a college at Cotym, for the education of the Syrian Priests, wished to place an English Clergyman on the spot. The Rev. Benjamin Bailey, who had arrived at Madras on Sept. 9, proceeded with Mrs. Bailey over-land to Travancore, and was fixed at Cotym about the beginning of last year. The best prospects are opening among the Syrians. The New Testament, published by the Bible Society, has now reached them, and the Old Testament is proceeding under the superintendence of the Rev. S. Lee.

### *Palamcotta,*

In the Southern part of the Carnatic, not far from Cape Comorin.

1817.

Robert Grammar, *English Schoolmaster.*

— Gahagan, *Malabar Schoolmaster.*

These Teachers are acting under the superintendence of the Rev. James Hough, Chaplain on the station. There were in the English School 33, and in the Malabar nearly 70 Scholars.

### *Tellicherry,*

On the Western Coast of the Peninsula.

1817.

Baptiste, *Native.*

He is employed as a Schoolmaster under the superintendence of the Rev. F. Spring, Chaplain on the station. Baptiste is much opposed by the Roman Catholic Priest.

### *Travancore (South).*

A Province at the south-western extremity of the Peninsula.

1817.

Thomas Dawson.

Mr. Dawson arrived at Madras with Mr. Bailey, Sept. 9, 1816. Being appointed by desire of the President, Col. Munro, to Travancore, he went thither, with Mrs. Dawson, by sea; Mrs. Dawson not being well enough to accompany Mr. and Mrs. Bailey when they set out over-land.

### *Vadadelli,*

Between 20 and 33 miles N. from Madras.

1817.

Sandappen, *Native.*

A great sphere of usefulness is opening before this Native Christian.

### *Ceylon.*

*On their Voyage:*

Samuel Lambrick, Benjamin Ward, Robert Mayor, Joseph Knight.

The Society has long contemplated an establishment in Ceylon, and has had much correspondence with Sir Alexander Johnston on the subject.

The four clergymen above named, with Mrs. Mayor and Mrs. Ward, embarked on the 15th of December, on board the *Vittoria*, for Ceylon. It is probable that Mr. Lambrick will be fixed at Colombo, Mr. Mayor at Galle, Mr. Ward at Trincomalee, and Mr. Knight at Jaffnapatam. The Rev. Joseph R. Andrus, an American Episcopal clergyman, has been invited to join them.

### *WEST INDIES.*

#### *Antigua.*

THREE STATIONS.

Hope, Bethesda, and English Harbour.

*Superintendent of Schools,*  
Charles Thwaites.

Mr. Dawes continues his care of the Schools, and has appointed Mr. Thwaites to visit and inspect them. By the last returns, they contained nearly 700 children. Much good is doing.

*Malta,*

A British Island in the Mediterranean.

1815.

William Jowett, James Connor, Dr. Cleardo Nandi.

Mr. Jowett has been diligently availing himself of the advantages afforded by his situation in Malta, to attain the objects of his residence there: for the more ready acquisition of modern Greek. Dr. Nandi is engaged by the Society in the composition and translation of Tracts, and will probably travel, in company with Mr. Jowett and Mr. Connor. A translation of the Scriptures into Maltese is preparing.

*AUSTRAL ASIA.*  
*Parramatta,*

In New South Wales, about 25 miles W. of Sydney.  
1815.

The Seminary established at this place by the Rev. Samuel Marsden, for the instruction of the New Zealanders, contained four young men, connected with the principal families near Ranghee-Hoo, the Society's settlement in New-Zealand.

*New Zealand,*

Two large Islands in the Great Pacific Ocean, lying East of New South Wales.

RANGHEE-HOO:

1816.

*Schoolmaster,* Thomas Kendall.

*Lay Settlers,*

William Hall, John King.

The settlers at Ranghee-Hoo have remained in safety. An attempt to form a second settlement at Wytanghee, in another part of the Bay of Islands, was given up, the situation being found insecure. The settlers are gradually advancing in their influence on the natives.

**XI.—AMERICAN BOARD OF COMMISSIONERS FOR  
FOREIGN MISSIONS,**

Originated, in 1810, with Messrs. Judson, Nott, Mills, and Newell, students at the Theological Seminary at Andover, who, anxious for the conversion of the Heathen, stated their views to the General Association of Massachusetts Proper, in consequence of which a Board of Commissioners was appointed. The four students above mentioned were appointed Missionaries to Asia, and sailed Feb. 19, 1812. A considerable number of local Missionary Societies in America are connected with the General Board at Boston.

Jeremiah Evarts, Esq. Treasurer; Rev. Samuel Worcester, D.D. Secretary.

*Bombay,*

The third of the British Presidencies in India, and the principal settlement on the west side of the Peninsula.

1813.

Samuel Newell, Gordon Hall.

Horatio Bardwell,  
*To proceed from Ceylon.*

The Missionaries preach almost daily to the natives, in Mahatta, in their own house, at their Temples, or by the way side. They have begun a translation of the Scriptures and finished St. Luke.

*Ceylon.*

Daniel Poor, — Richards.  
 Benjamin C. Meigs, Edward  
 Warren.  
 Mr. Bardwell, who accompanied

these Missionaries, proceeds to Bombay. To the others, the Governor has made a grant of land in the district of Jafna, and given the use of two Portuguese churches in stations of the highest importance.

**XII.—AMERICAN BAPTIST BOARD FOR FOREIGN  
 MISSIONS,**

Was established in May, 1814.

*Rangoon,*

The chief Sea-port of the Bur-  
 man empire, about 670 miles  
 S.E. of Calcutta.

1815.

Adoniram Judson, George H.  
 Hough.

The American Baptist Board have  
 appointed to this Station James Col-  
 man and Edward W. Wheelock. Mr.

and Mrs. Judson had to encounter  
 various difficulties; but these have  
 now subsided. Mr and Mrs. Hough  
 have safely arrived. The families  
 have united on the principle adopted  
 at Serampore, that of a common fund,  
 and the whole aspect of affairs here  
 seems encouraging.

Mr. Judson has completed in the  
 Burman language, as a Tract, a Sum-  
 mary of the Christian Religion, and  
 also a Grammar of that tongue; and  
 has made some progress in the trans-  
 lation of the Scriptures.

[To these may be added "THE UNITED FOREIGN MIS-  
 SIONARY SOCIETY," lately established at New-York, under  
 the patronage of the General Assembly of the Presbyterian  
 Church, the Synod of the Reformed Dutch Church, and the Asso-  
 ciate Reformed Synod.

STEPHEN VAN RENSSELAER, *President.*

PHILIP MILLEDOLER, D.D. } *Secretaries.*

ZECHARIAH LEWIS, }

DIVIE BETHUNE, *Treasurer.*

This Society has sent two Missionaries, Messrs. E. Chapman  
 and J. Vinall, to the Indians in the Arkansaw Territory, who  
 have been well received. The attention of the Society is also di-  
 rected to South America; and with the blessing of God, the Di-  
 rectors hope to be extensively useful, supported by the prayers and  
 the pecuniary aid of their Christian brethren in the United  
 States.]

---

**NO. III.**

Love of country is found a generous inmate of every virtuous bo-  
 som. Deeds of extensive benevolence add a lustre to national  
 character, in which its citizens rejoice. That Americans may  
 have cause for this joy, a short account of the sailing of the  
 Missionaries from Boston for OWYHEE, is affixed as a con-  
 cluding article. They who wish to aid in giving to the United

States an elevated rank amongst the benefactors of the heathen world, may have the gratification of doing so, by sending their donations to Jeremiah Evarts, Esq. Treasurer, Boston.

Should this little volume command circulation sufficient to place in the hands of the proprietor, an amount of money clear of all expenses, it will be equally divided between the LONDON MISSIONARY SOCIETY, who have shown mercy to the SOUTH-SEA ISLANDERS, and the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, who are extending their benevolent attention to the ISLANDERS of the Northern PACIFIC Ocean.

May the blessing of the Most High God continue to prosper Missionary Societies; and every friend of man be persuaded, that the GOSPEL OF CHRIST is the most powerful and EFFICIENT AGENT in promoting CIVILIZATION.

---

*From the Missionary Herald, connected with the  
Panoplist, published at Boston.*

## MISSION TO THE SANDWICH ISLANDS.

### ORDINATION OF THE MISSIONARIES.

THE American Board of Commissioners for Foreign Missions having for some time contemplated sending a mission to the Sandwich Islands, and the Prudential Committee having accepted the offers, made by persons duly qualified for the various departments of the work, and having made other arrangements for the embarkation of the mission, Wednesday, the 29th of September, was fixed upon as the time for the ordination of the Missionaries. The North Consociation of Litchfield County, Con. had been previously requested,



by the Prudential Committee, to attend to this solemn service; a service on which that highly respectable and venerable body entered with great cordiality and Christian feeling. The Consociation met at Goshen, on the 28th; the Rev. David L. Perry, Moderator, the Rev. James Beach, Scribe, and John Tallmadge, Esq. Assistant Scribe. The Hon. John Treadwell, President of the Board of Foreign Missions, the members of the Prudential Committee, and the numerous clergy present, were invited to sit with the Consociation.

The Prudential Committee offered for examination, preparatory to ordination, Mr. Hiram Bingham, a graduate of Middlebury College, and Mr. Asa Thurston, a graduate of Yale College, both of whom had spent the last three years in theological studies at Andover. After the proper testimonials of their literary and theological attainments, and of their church-membership, the candidates were examined in respect to their doctrinal and experimental knowledge of divine truth, and their reasons and motives for offering to engage in the missionary work. The examination was principally conducted by the Rev. Mr. Gillett, in behalf of the council. At the close, the Consociation voted unanimously to proceed to ordination on the ensuing day, and assigned the various services of the interesting occasion.

On Wednesday a large concourse assembled from Goshen, the neighbouring towns, and more distant parts of the country, to witness the solemn

scene. Every part of the church was crowded. The Rev. Mr. Mills, of Torrington, Con. (father of the Rev. S. J. Mills, who fell a sacrifice to his zeal in the cause of Africa,) made the introductory prayer; the Rev. Mr. Humphrey, of Pittsfield, Ms. preached the sermon; the Rev. Mr. Hallock, of Canton, made the consecrating prayer; the Moderator delivered the charge; the Rev. Mr. Porter, of Farmington, gave the right hand of fellowship; and the Rev. Dr. Worcester, Corresponding Secretary of the Board, offered the concluding prayer. Of the sermon we have spoken in another place. The prayers were eminently solemn, devotional, and impressive. The hymns were adapted to the occasion, and were sung with correctness and taste by a numerous choir. The effect of the whole was increased by the presence of most of those who go out as assistants to the mission, and of nearly all the members of the Foreign Mission School, who had come over from Cornwall with the Rev. Mr. Daggett, their instructor.

No believer in Christianity could have been present without receiving deep and sacred impressions. The enterprise which had occasioned these solemnities was in the highest degree benevolent; the truths brought to the mind by the various services were encouraging and sublime; and the hopes and wishes, and aims, inspired by the occasion, were eminently cheering and joyous. Not an individual of the great congregation could doubt, that it was a good thing to send the Gospel to Owyhee; that the design was approved by God our Saviour;

and that, however Infinite Wisdom may see fit to dispose of the present mission, the design will finally be accomplished. No one could doubt, that attempts to send the Gospel abroad, exert a most powerful efficacy in promoting religion at home. Great thanks are due to the Lord of missions for the Christian harmony, fellowship, and zeal—the holy alacrity in the good work—the pledges of future and continued exertions—which were brought forth as sacrifices well pleasing to God.

Nor ought we to forget the unbounded hospitality of the people, to which the great number of clergymen and others from a distance afforded opportunity; nor the liberal offerings, in money and many necessary articles for the mission, which were collected from all quarters, and brought with cheerfulness to the depository. These offerings, made, as we trust, out of love to the Saviour and his cause, will not be forgotten by him.

*Formation of the Mission Church, and other preparations.*

The Missionaries and their assistants arrived in Boston on the 11th and 12th of October, to prepare for embarkation. It was expected they would sail on the 16th, but various hinderances detained the vessel a week longer. This time was not found too long for the various preparations. It was spent by the different members of the mission, in Christian intercourse with friends of the missionary cause;—in uniting themselves together as a Christian

**Church**, and forming a common family;—in receiving the public and private instructions and counsels of the Prudential Committee;—in taking leave of friends;—in providing many things for their own comfort, and for the advancement of their settlement among an uncivilized people, and in the various public and more select meetings for religious worship.

On Friday, the 15th, the mission church was formed, consisting of seventeen members, viz. the two missionaries, and the five assistants, with their wives, and three natives of the Sandwich Islands; all of whom had previously belonged to other churches, and were in regular church standing. The covenant and articles of faith were drawn up with great care and solemnity; the religious services were performed in the Vestry of Park-street Church, by the Rev. Dr. Morse, the Rev. Dr. Worcester, and the Rev. Mr. Dwight; the articles and covenant were assented to and subscribed by the members, in the presence of many Christian friends; and the whole scene, with its many associations, was more interesting than can well be conceived.

In the evening Mr. Bingham preached from 2 Tim. iii. 16, 17. particularly from the words, *that the men of God may be thoroughly furnished unto all good works*. The doctrine which the preacher deduced from the text, and urged upon his hearers, was, “that the great design of the Bible is to promote benevolent action.” After sermon, the *Instructions of the Prudential Committee* were deli-

vered to the various members of the mission. As these instructions have been published, we need not describe them here. They were heard with deep interest, and, so far as we know, universally approved by the Christian community. Mr. Thurston opened the services of the evening with prayer.

On Saturday morning, at 10 o'clock, Park-street Church was again crowded, and an address was delivered in behalf of the mission by Mr. Thurston, in which he bade farewell to the personal friends of himself and his associates, to the friends of missions, and to his native land. Hopoo then ascended the pulpit, and made an extemporary address to the audience. His manner was grave, dignified, and highly becoming the house of God; his observations indicated good sense and piety, and his delivery was free from any embarrassment, except what arose from his want of readiness in the use of our language. At the close of his remarks, he begged permission to address, in his native language, five Sandwich Islanders who had recently arrived in this country, and who were about to receive some advantages of education. He spoke to them with great fluency; and urged upon them, (as he afterwards explained himself in private,) a good use of the religious advantages which they might enjoy in this Christian land. The choir of Park-street Church, at the request of the missionaries, joined them in singing an anthem, which begins thus: "*Head of the Church triumphant!*" and which was performed in a very superior style. The introductory prayer to these services was of-

ferred by Mr. Bingham, and the concluding prayer by Mr. Fisk, one of the missionaries to Palestine.

At the request of the newly formed Mission Church, the sacrament of the Lord's Supper was administered at the close of religious worship, on Sabbath afternoon. The Rev. Dr. Worcester presided at this solemn ordinance, and led in the services, and was assisted by the Rev. Messrs. Jenks, Sabine, Dwight, and Bingham, and the Rev. Professor Porter. The number of communicants was probably 600; and the multitude of spectators was very great. The occasion was one of the most interesting and solemn which can ever exist in this world. The impression which it made on many minds will not soon be erased.

#### *Embarkation of the Missionaries.*

On Saturday, the 23d, the mission family, with a great number of friends, acquaintances, and strangers, assembled on the Long Wharf, to unite in religious exercises preparatory to the last farewell. The assembly united in singing the hymn which commences with "*Blest be the tie that binds;*" a fervent and affectionate prayer was offered by the Rev. Dr. Worcester; a closing address was made by Hopoo; and Messrs. Bingham and Thurston, assisted by an intimate Christian friend, sung with perfect composure, "*When shall we all meet again?*"—a piece of melting tenderness, both in respect to the poetry and the music. A fourteen

oared barge, politely offered by the commanding officer of the Independence, 74, was in waiting; the members of the mission took leave of their weeping friends, and were speedily conveyed on board the brig Thaddeus. They were accompanied by the Committee, and other particular friends. In a short time the vessel weighed anchor, and dropped into the lower harbour; and the next day, the wind and tide favouring, put to sea. To the favour and protection of that God *who maketh the clouds his chariot, and walketh upon the wings of the wind*, this little band is devoutly commended by many prayers.

Besides the Missionaries, Messrs. Bingham and Thurston, the following persons go out as assistants, viz. Mr. Daniel Chamberlain, *Agriculturalist*, Brookfield, Mass.; Dr. Thomas Holman, *Physician*, Cooperstown, N. Y.; Mr. Samuel Whitney, *Mechanic and Schoolmaster*, Branford, Con.; Mr. Samuel Ruggles, *Catechist and Schoolmaster*, Brookfield, Con.; Mr. Elisha Loomis, *Printer and Schoolmaster*, Middlesex, N. Y. All the above-named persons are married, and take their wives with them. Mr. Chamberlain has five children, three sons and two daughters, the eldest aged 13.

The following Sandwich Islanders, hopeful converts to Christianity, belong to the mission as teachers, viz. John Honooree, native of Owyhee; Thomas Hopoo, native of Owyhee; William Tannoee, native of Atooi; George Tamoree, son of

**Tamoree, king of Atooi and Oneeheow, two of the Sandwich Islands, who has been educated with the other native youths, at the Foreign Mission School, returns with the mission to his father.**

**THE END.**



7E





1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".



MAR 3 - 1991



